THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.

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No. 1648.—NEW SERIES.] FRIDAY, NOVEMBER 2, 1900;—HESHVAN 10, 5661. [PRICE 2D.

[The Charge for Announcements of Births, Marriages, Deaths, &c., is 3 6 for 5 lines—about 28 words—and 6d. per line after]

BIRTHS.

BERMAN.—On the 22nd of October, at 227, Whitechapel-road, **JENNIE**, the wife of LEON BERMAN, of Capetown (née Jennie Preager), of a son, Bris Milah, 3 p.m., 29th inst. Relatives and friends kindly accept this, the only intimation. South African papers please copy.

GROSS.—On the 3rd of October (Yom Kippur), at Beaconsfield, South Africa, the wife of FRANK GROSS (née Lillie Lena Jacobs), of a son.

HARRIS.—On the 28th of October, 1900, at 10, Petworth street, Cheetham, Manchester, the wife of C. HARRIS (née Dora Danziger), of a son. No cards.

KAUFMAN.—On the 29th of October, at 74, Cazenove-road, Stamford Hill, REBECCA, the wife of ALFRED KAUFMAN, a son. No cards.

LIPMAN.—On the 29th of October, at 7, New-street, Aldgate, the wife of MICK LIPMAN (née Kate Lipman), of a son.

MONITZ.—On Tuesday, the 30th of October, at 87, Carysfort-road, Clissold-park, N., the wife of MICHAEL MONITZ, of a son. Bris Milah Wednesday, November 7th, at 3 30 p m. Relatives and friends please accept this intimation. No cards

NISSE.—On the 28th of October, at 65, High-street, Bangor, North Wales, the wife of GEORGE NISSE (daughter of the Rev. and Mrs N Lipman, London) of a son.

PENNAMACOOR.—On the 28th of October, at 8, Henley-buildings, Calvert-avenue, Shoreditch, the wife of JACK PENNAMACOOR (née Katie Lancaster), of a daughter. Friends please accept this, the only intimation.

SAMPSON.—On the 30th of October, at 126 Hoxton-street, N., the wife of NATE SAMPSON (née Millie Alexander), of a daughter. Relatives and friends please accept this, the only intimation.

WITMOND.—On the 27th of October, at 8, Eastwood-road, Seven Kings, the wife of HENRY WITMOND, of a son, Mordecai Bris Milah Tuesday, November 6th, at 4 p.m. Relatives and friends please accept this the only intimation.

BARMITZVAH

BOSS.—HYMAN EDWARD, second son of Mr. and Mrs. C. BOSS, of 86, Colvestone-crescent, Dalston, will read a portion of the Law at the New Dalston Synagogue, on Saturday next, November 3rd

BRIG.—SOLOMON, son of Mrs. A. BRIG and the late Simon Brig, of Barking-road, Canning Town, will read a portion of the Law at Poplar Synagogue, on Saturday, November 3rd.

MICHAELSON.—HARRY, youngest son of Mr. and Mrs. J. MICHAELSON, 14, St. Andrew's-crescent, Cardiff, will read a portion of the Law and Haphtorah at the Synagogue, Cathedral-road, on Saturday, November 10th, 1900. Reception at the above address. Saturday and Sunday, November 10th and 11th, from 3 to 6 p.m. Relatives and friends please accept this, the only intimation.

FIANCES.

ALBON : WINE.—MILLA, second surviving daughter of Mr. and Mrs. L. ALBON, of 75, South Circular-road, Dublin, to Mr. F. WINE, of 13, Moyne-road, Rathmines, Dublin.

MARRIAGES

COHEN : LEVY.—On the 24th of October, at the South Hackney Synagogue, by the Rev. G. Isaacs, MINNIE, youngest daughter of Mr. and Mrs. A. COHEN, of 79, High-street, Kingsland, N., to LEOPOLD, third son of Mrs. H. LEVY and the late Mark Levy, of 90, Vauxhall Bridge-road.

GARFINKEL : ELMAN.—On the 28th of October, 1900, at the Great Synagogue, Duke's-place, by the Rev M. Hast, assisted by the Rev. A. E. Gordon, MINNIE, youngest daughter of Mr. and Mrs. S. GARFINKEL, of 118, High-street, Aldgate, to LAWRENCE ELMAN, of 81, Chatsworth-road, Clapton, third son of Haham Isaac Elman, of Galatz, Roumania.

JOSEPH : LAZARUS.—On the 31st of October, at the West End Synagogue, St. Petersburgh-place, by the Rev. S. Singer, assisted by the Rev. J. L. Geffen, ROSIE, youngest daughter of the late ZADEA LAZARUS, Esq., and Mrs. Lazarus, of 32, Bloomsbury-square, W.C., to Mr. MAX F. JOSEPH, of 10, Adamson-road, N.W., son of Mr. and Mrs. Feist Joseph, of Frankfurt a/m.

MARRIAGES.

MARX : PHILLIPS.—On the 24th of October, corresponding with 1st day of Chesvan, by the Rev. Francis L. Cohen, assisted by the Rev. M. L. Cohen, at the residence of the bride's parents, 106, Walworth-road, S.E., THERESA (Daisy), eldest daughter of Mr and Mrs. MARX, to ISRAEL PHILLIPS, of Penarth.

PREAGER : KARET.—On Wednesday, the 24th of October, at the Great Synagogue, Duke's place, by the Rev. M. Hast, assisted by the Rev. A. E. Gordon, ROSE, eldest daughter of ALEXANDER and SARA PREAGER, of 41, Victoria Park-road, N.E., to JACK, fourth son of Mr. H. KARET, and the late Miriam Karet, of 1, St. Helen's-terrace, Mile End-road. American and South African papers please copy.

GOLDEN WEDDING.

VOGEL : KATER. On the 2nd of November, 1850, at Amsterdam, Holland, ISAAC VOGEL, to BETSY, youngest daughter of ISAAC KATER, of Amsterdam. Reception on Saturday, November 3rd, 1900, at 7, Nelson street, Commercial-road, E. Friends accept this intimation.

DEATHS.

AARONS.—On the 27th of October, corresponding with the 4th of Cheshvan, at 13, Calverley-street, Mile End, JOSEPH AARONS, aged 85; beloved father of Sidney Aarons, 116, Kennington-road, Michael Aarons, Isaac Aarons, and Mrs. Kate Goldman, of Melbourne. May his soul rest in peace.

BESSO.—On the 31st of October, at her residence, 257, Cheetham-hill-road, Manchester, SARAH, relict of the late RAFFAEL BESSO, in her 72nd year. Deeply mourned by her sorrowing children and family. ת.נ.צ.ב.ה.

DE LEEF.—On the 27th of October, at Flushing, Holland, PHILLIP DE LEEF, aged 75, father of Edward and Alex de Leef, of 48, Angell-road, Brixton, S.W. May his dear soul rest in peace.

FRANKEL.—On the 23rd of October, ראש חדש חשון, at 36, Mildmay-park, JOSEPH ASCHER FRANKEL, aged 41. Deeply mourned by his sorrowing wife, children, relatives and friends. May God rest his soul.

FRANKELL.—On Tuesday, the 30th of October, 1900, at 21, Church-crescent, South Hackney, SOPHIE, the beloved wife of MICHAEL FRANKELL, aged 52. Deeply mourned by her sorrowing husband, children, relatives and friends. May her dear soul rest in peace. Amen. ת.נ.צ.ב.ה.

GLANTZ.—On the 28th of October, at 21, New-road, Whitechapel, ROSETTE, the beloved wife of BENJAMIN GLANTZ, aged 62. Deeply mourned by her sorrowing husband, children, sisters and friends. May her dear soul rest in peace.

HUDSON.—On the 29th of October, at "Fenstanton," Christchurch-road, Streatham Hill, RACHAEL, only daughter of the late GEORGE and CATHERINE HUDSON.

HYMAN.—On the 26th of October, at 63, New Oxford-street, our dearly-beloved mother, HANNAH HYMAN. God rest her dear soul in peace.

HYMAN.—On the 26th of October, at 63, New Oxford-street, HANNAH HYMAN, dearly-beloved sister of Mrs. (Cobby) Levy, 8, Victoria-road, Kilburn, N.W. Greatly respected by all who knew her.

LEVENE.—On the 1st of November, ESTHER, wife of H. S LEVENE, of Ramsgate, mother of Samuel Levene, of Townley Castle, Ramsgate; Trooper B Levene, 1st Brabant's Horse, South Africa; Mrs. Phillips, 30, Gower-street; and Mrs. A. Pomerantz; in her 68th year. Shiva at Judith Villa, Hereson, Ramsgate. South African, American and Australian papers please copy

LIPMAN.—On the 29th of October, at 7, New street, Aldgate, KATE, the beloved wife of MICK LIPMAN, aged 37. Deeply mourned by her sorrowing husband, children, sisters, relatives and friends. May her soul rest in peace.

PALACHE.—On the 30th of October—Cheshvan 7, suddenly, at 286, Commercial-road, ABRAHAM PALACHE, age 59, the beloved husband of Jane, and father of Raphael Palache, of 1, Fournier-street, and Rose S. Delcambe, of 34, Alvington-crescent, and brother of Leah Messias. Deeply mourned by his sorrowing wife, sons, and daughters and sisters and a large circle of friends. Shiva at above address. May his dear soul rest in peace. Amen.

IN MEMORIAM.

In ever loving memory of our dear mother, LIZZIE JACOB, late of Maida Vale, who who passed away October 28th, 1892—7th of Cheshvan, 5653. God rest her dear soul. Randolph House, Randolph Gardens.

In ever loving memory of our dear wife and mother, ELISE LAZARUS, who passed away October 29th, 1898—13th of Cheshvan, 5659. Gone from our midst, but ever in our hearts. God rest her dear soul.—29, Wilmington-square, W.C.

In affectionate remembrance of Aunt Anna (Mrs. MICHAEL SAMUEL), who died at Bournemouth, 3rd of November, 1898.

In loving memory of MICHAEL SOLOMONS, who died 13th of Cheshvan, 5659. Sleep darling uncle; peace to thy soul.—Mrs. Arthur Smiley, 43, Bishopsgate-street-without.

In ever loving memory of our dear mother, FANNY WOLLMAN, late of Birmingham, who departed this life Cheshvan 11th, 5650. May God rest her soul in peace.

In loving memory of our dear sister and aunt, KATE GOLDSMID (God rest her dear soul), who died Cheshvan 11th, 5660. Gone from our sight, but to memory ever dear —Raph and Esther Hart, and Stella, 16, St. Peter's-road, E.

In ever loving and affectionate memory of our dear father and grandfather, JOHN ABRAHAMS, who passed away Cheshvan 15th, 5658. May God rest his dear soul in peace. Amen. 45, Warrington-crescent, W.

In ever affectionate memory of our dear son and brother, BARNETT LEWIS SANDGROUND, who departed this life October 24th, 1898, Cheshvan 8th, 5659. May his dear soul rest in peace.

In memory of our dear husband and father, MICHAEL LYONS, of 3, London-road, who passed away October 31st, 1893, Cheshvan 13th, 5654. Ever fondly remembered.

In ever loving memory of MIRIAM, the beloved wife of SOLOMON COHEN, of 127, Beverley-road, Hull. May her soul rest in peace. 9th Cheshvan, 5651, 23rd October, 1890.

In loving memory of JANE JOEL, beloved mother of Miriam Michaelson, of 3, Liberia-road, Highbury, N., who died at East London, South Africa, on October 31st, 1896. Never forgotten.

MASTER ARTHUR AARON COHEN, of 689, Commercial-road, Limehouse, E., desires to return THANKS to his relatives and friends for the handsome presents and kind letters and telegrams he received on the occasion of his Barmitzvah.

MR. and MRS. EMANUEL GROSSBAUM, "Waveney," 87, Aberdeen-road, N., return their sincere THANKS to relatives and friends for kind visits, congratulations and handsome presents, on the occasion of the Barmitzvah of their eldest son, Wilfred.

MR. ALEC ABRAHAMS returns THANKS to his many friends for telegrams and letters of congratulation on his safe return with the C.I.V.'s from South Africa. "Strathclyde," 51, Warrior-square, St. Leonard's-on-Sea; and 23, Myddleton-square, E.C.

MR. and Mrs. S. LOTHEIM "At Home" Saturday and Sunday, November 10th and 11th, from 3 30 to 6 30, on the occasion of the **BARMITZVAH** of their eldest son, SIGMUND. — 85, Stirling-road, Edgbaston, Birmingham.

MISS REBECCA SAMUEL begs to THANK the numerous friends who subscribed to the testimonial presented to her at the South London Jewish Schools by Mr. M. Kaizer on Thursday, Nov. 1st.

ALLIANCE

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Capital - £5,000,000.

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The **Subscribed Capital** of the Company is **£5,000,000**, of which **£550,000** is paid up, and the **total Assets**, exclusive of uncalled Capital **exceed £5,000,000.**

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Pupils well-grounded and prepared for all Public Examinations. Extensive grounds. Healthiest spot in England.

MR. and Mrs. I. HARRIS, 93, Wollaton-street, Nottingham, wish to convey to their relatives and friends their best THANKS for the numerous presents and congratulations received on the occasion of their son's Barmitzvah.

MRS. LIONEL BARNETT and SON return THANKS for visits letters and card of condolence received during the week of mourning for their late lamented husband and father.

MRS. S. HEILBUTH and FAMILY return sincere THANKS for kind expressions of sympathy and condolence in their sad bereavement.—11, Gower-street, W.

MR. J. LIBSTEIN (and unmarried SONS and DAUGHTERS), of "The Lymes," 204, Cheetham Hill-road, Manchester, also Mr. ABRAHAM LIBSTEIN, of 168 Cheetham Hill-road, RALPH LIBSTEIN, 18, Elizabeth-street, Cheetham, and Mrs. JOSEPH COHEN (daughter), of 82 Elizabeth-street, Cheetham, sincerely beg to THANK their relatives and friends for their kind visits, telegrams, cards, and letters received during their week of mourning for their deeply-lamented beloved wife and affectionate mother Rachael Libstein.

MRS. BEN. NATHAN, Mrs. ALBERT NATHAN and Miss AARON return THANKS for kind expressions of sympathy in their recent bereavement.—West Hampstead, London.

MRS. G. ROSEN and FAMILY return THANKS for visits, letters and cards of condolence received during the week of mourning for their dearly beloved mother and grandmother, Mrs I Raphael. They also wish to return special Thanks to the Ministers of the East London Synagogue for their kind attention.—34, Frederick-place, Bow.

THE FAMILY of the late SIMON SIMONS, of 27, Sandy's-row, Bishopsgate, beg to return their sincere THANKS for kind expressions of sympathy and condolence received during their week of mourning.

THE TOMBSTONE in memory of my dear husband, ISAAC DOLARO BELASCO will be SET on SUNDAY, November 4th, at 1 15 p.m., at the Portuguese Cemetery, Mile-end-road. Friends and relatives please accept this, the only intimation.

THE TOMBSTONE to the memory of RACHAEL, daughter of LEAH and the late LEWIS ISAACS (late of the Great Synagogue), will be SET at Plashet cemetery on SUNDAY, November 4th, at 3 o'clock. Relatives and friends please accept this the only intimation 182, Graham-road, Dalston.

THE TOMBSTONE in loving memory of our darling mother, ROSIE HARRIS will be SET at Witton Cemetery, Birmingham, on Sunday next, November 4th, at 3 o'clock.

THE TOMBSTONE in loving memory of the late HARRY ISAACS of Birkenhead, will be SET at Deane-road Cemetery (Liverpool) on SUNDAY next, November 4th, at 3 o'clock.

THE TOMBSTONE in loving memory of the late MORRIS JACOBS, father of Mrs J. Mendes, 70, Victoria Park-road, Mrs. I. Mendes, 88, King Edward-road, Mrs. B Ereira, 27, Graham-road, Mrs. S. Hyams, 20, Hudsons-avenue, and Miss C. Jacobs, 20, Hudsons-avenue, will be SET on SUNDAY, November 4th, at 3·30 p.m., at Plashet Cemetery.

HOME FOR AGED JEWS.

23 & 25, WELL STREET, HACKNEY, E.
AND
37 & 39, STEPNEY GREEN, E.

NOTICE IS HEREBY GIVEN that there are VACANCIES in the above institution for male and female inmates and a married couple.

Persons desirous of becoming candidates must apply to the Secretary for a form to be filled up and returned to him not later than the 9th day of November next.

No person eligible for admission who is under 70 years of age, or who has not resided in England during the preceding seven years.

By order,
I. BLOOMFIELD,
Secretary.

ROYAL SEA-BATHING HOSPITAL (hitherto known as "The Royal Sea Bathing Infirmary.") Founded at Margate, 1791. This Hospital which is not a Convalescent Home is for the relief of Tubercular and other diseases requiring sea air or sea-bathing. Open-air treatment carried out for many years past.

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ק״ק כנסת ישראל
UNITED SYNAGOGUE.

NEW SYNAGOGUE.

THE Rev. G. LIPKIND, B.A., will deliver a SERMON in this Synagogue on SABBATH next, ש״ק פ׳ לך לך הבע״ל.

HAMPSTEAD SYNAGOGUE,

WEST END LANE, N.W.

MONS. HENRI LEHMANN, Cantor of Liège, will Conduct the Services this SABBATH, November 2nd and 3rd.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMMERSMITH AND WEST KENSINGTON SYNAGOGUE.

BROOK GREEN, W.

ON SABBATH next, ש״פ לך לך, November 3rd, Mr. S. ALFRED ADLER, of Jews' College, will deliver a SERMON.

BY ORDER.

SCHOOL BOARD FOR LONDON.

OLD CASTLE STREET SCHOOL.

WHITECHAPEL.

THE Annual DISTRIBUTION OF PRIZES will be held at the JEWISH WORKING MEN'S CLUB, Great Alie-street, Whitechapel, on THURSDAY, November 8th, 1900, at 7·15 p.m.

Sir CHARLES ELLIOTT, K.C.S.I., LL.D., M.L.S.B., will preside, and Lady Elliott will distribute the prizes.

ABM LEVY,
Head Master.

NORTH LONDON GROCERY RELIEF FUND.

MRS. HERMANN TUCK has pleasure to announce that the first DISTRIBUTION OF GROCERY for this season will take place on NOVEMBER 8TH, at the JEWISH WORKING MEN'S CLUB, GREAT ALIE-STREET, E., at 11 o'clock. Mrs. Tuck would feel obliged if subscribers to above charity would kindly send on any letters they may receive applying for grocery tickets to MRS KAISER, 44, Petherton-road, N., who will give individual attention to every case.

חברת משיבת נפש

For the purpose of Distributing BREAD MEAT and COALS among the Jewish Poor during the Winter Season.
Founded 5540—1780.
President: ISAAC A. JOSEPH, Esq.
Vice-President: CHARLES SAMUEL, Esq.

THE COMMITTEE beg to APPEAL on behalf of this ancient Institution, NOW IN ITS 121ST YEAR.

THE PRESENT EXTRAORDINARY HIGH PRICE OF COALS is of itself sufficient to enlist the sympathy of the public with the industrious and deserving poor, who will find it almost impossible to provide themselves with this, ALMOST THE GREATEST NECESSITY OF LIFE, during the ensuing Winter. The Committee venture to hope that the response to their appeal will be sufficiently liberal to enable them to supply fuel as well as food to many hundreds of our poorer brethren during the most inclement months of the year.

Last Winter, Benefits to the aggregate value of £2,000 were distributed.

The tickets are now delivered free of any charge whatever, as the fee of 1/6 formerly payable to the Collector is now borne by the Society.

Subscriptions or donations will be most gratefully received by

OWEN D. LUCAS, 10, Westbourne-terrace, Hyde Park, W. } Treasurers.
HARRY I. HIGHAM, Warnford Court, Throgmorton-street, E.C. } Treasurers.
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THE HAYES CERTIFIED INDUSTRIAL SCHOOL FOR JEWISH BOYS.

A DINNER in aid of the Building Fund of the above School, will be held on WEDNESDAY, the 5th December next, at the HOTEL CECIL.

Sir EDWARD SASSOON, Bart., M.P., has kindly consented to preside.

Dinner Tickets (ladies and gentlemen) and every information may be had on application to either of the undermentioned:

P. ORNSTIEN,
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Temporary Office:
2, Charlotte-street, Portland-place, W.
October, 1900.

☞ **The cost of the site, erection of the building and furnishing will be, approximately, £14,000, towards which £9,000 have been already promised, leaving a deficit of £5,000.**

JEWISH CHILDREN'S PENNY DINNERS,

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THE President and Committee beg to ACKNOWLEDGE with thanks the following subscriptions and donations:—

Per Miss C. de H. Harris.

	£	s.	d.
Lady de Rothschild...	£20	0	0
The Wilks family	1	1	0
Mrs. Henry Isaacs	1	1	0
Miss Cowan	1	0	0
Mrs Fanny Alexander		5	0

Per "Jewish Chronicle"

	£	s.	d.
Mrs. Henry Lewis, in memory of her mother		10	6
R. and J. Fligelstone		1	6
Purim		5	0
Yahrzeit		10	0
Mrs. Henry Isaacs, in loving memory	1	1	0
Gracie and Ethel Salmon, Manchester		2	6
L B. (Brighton)		5	0
M. K., in memory of her beloved father		5	0
M. D.		5	0
Milly, Jenny and Gerty, in memory of father's Yahzeit		5	0
Collected by Isaac Parker... ...		15	7
In loving memory of H S. Vanderlinde		5	0
L. L., in loving memory of her father		2	6
F M. S.		2	6
Collected by Miss Alexander, from her pupils		10	0
E. C.		1	0
Phœbe, Lena Mirrie and Gladys Leapman, in memory		5	0
Fannie and Nellie Lyons, in memory		5	0
In celebration of Henry Benjamin Isaac's eight Birthday		8	0
Collected by children staying at Mrs Leah Green's	1	1	6

Per E. D. Lowy, Esq.

	£	s.	d.
Priscilla and Rosa Levy, in loving memory of their dear grandfather, died 18th July, 1899		6	0

Further subscriptions and donations will be thankfully received by:—

Mrs. Adler, President, 6, Craven-hill, W.
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. . HAMPSTEAD . . JEWISH LITERARY AND MUSICAL SOCIETY.

SYLLABUS—SESSION 1900-1.

1900.
Oct. 23., Lecture, More's "Utopia," Albert H. Jessel, Esq.
Nov. 8, Debate, "Englishmen of the Jewish Persuasion." Opener, H. P. Arnholz, Esq.
Nov. 15, Debate, "Zionism." Opener I. Zangwill, Esq.
Nov. 25, MUSICAL EVENING, under the direction of Messrs. M. Hyam and J. Susman.
Dec. 6, Lecture (with Lantern Illustrations), "Maimonides," Israel Abrahams, Esq. M.A.
Dec. 13, MUSICAL EVENING
Dec. 20, Debate, "Money," J. H. Levy, Esq.
1901.
Jan. 3, Lecture (with Lantern Illustrations), "The Jews of Rome," Rev. S Singer.
Jan. 10, Lecture, Tennyson's "In Memoriam," J. L Paton, Esq., M A.
Jan 17, MUSICAL EVENING.
Jan. 27, Lecture, "How to read Character," Dr Macdonald Browne, Esq., F.R.C.S., F.R.S E.
Feb. 7, Lecture, "Jewish Anecdote," Rev. A. A. Green
Feb 14, Lecture, Subject to be announced, Rufus Isaacs, Esq., Q C.
Feb. 21, Lecture, Subject to be announced, Solomon J. Solomon, Esq., A.R.A.
Feb. 24, MUSICAL EVENING, under the direction of Messrs. I. Newmark and P. P. Ornstien.
March 7, Lecture, "In and out of Parliament," L J Greenberg, Esq.
March 14, Lecture, "Old English Poetry," I. Gollancz, Esq., M.A.
March 21, MUSICAL EVENING.

Mr. Jules Koopman has kindly volunteered to conduct an Amateur Orchestra in connection with the Society if a sufficient number of Instrumentalists is forthcoming. Communications on this subject to be addressed to Mr. Herbert Hymans, 88, Priory-road, N.W.

The meetings of the Society will take place at the West Hampstead Town Hall at 8.15 p.m.

Any further particulars will be given, and applications for membership (which has been fixed at 10s. 6d. per session), received by the Honorary Secretary,

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COLLECTORSHIP wanted; Jewish society or rent collecting; good reference. Address 5,505, Jewish Chronicle office, 2, Finsbury-square, E.C.

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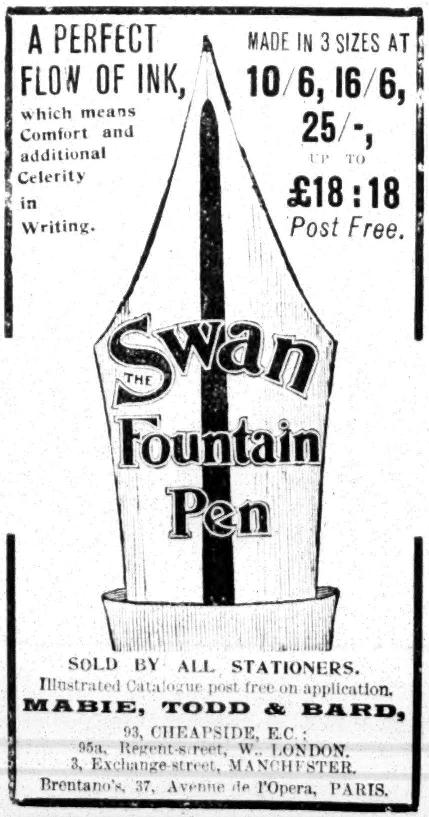
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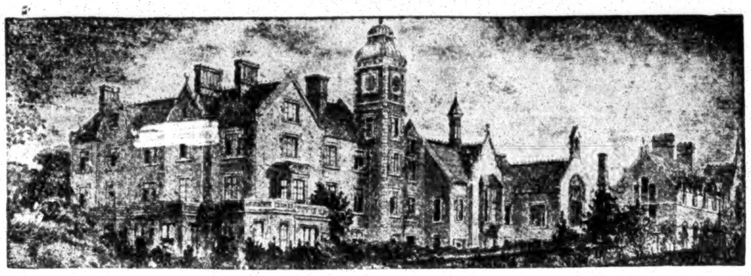

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Calendar for the Week.

Day of Week.	Hebrew Date.	Civil Date.		PORTION.	HAPHTORAH.
Fri.	Cheshvan 10	Nov.	2	לך לך. Genesis xii. 1, to end xvii	Isaiah xl. 27, to xli. 16.
Sat.	11		3		
Sun.	12		4		
Mon.	13		5		
Tues.	14		6		
Wed.	15		7		
Thurs.	16		8		

This day (Friday), Sabbath commences at 4.
Sabbath terminates to-morrow at 5.13.
Friday next, November 9th, Sabbath will commence at 4.

DIARY OF MEETINGS, &c.

◆

SPECIAL SERMONS (TO-MORROW).

Hammersmith Synagogue, Mr. S. Alfred Adler.
New Synagogue, Rev. G. Lipkind.

Sunday, November 4.

Jewish Board of Guardians, Temporary Allowance Committee, 11.
East London Jewish Communal League, Lecture by Rev. J. F. Stern, at East London Synagogue, 7.30.
Stoke Newington Jewish Young Men's Society, Inaugural Public Lecture (Illustrated on "Life in Bible Times," by the Rev. A. Feldman, B.A., at New Dalston Synagogue School Rooms, Sandringham Road, 7.30.

Monday, November 5.

Jewish Board of Guardians, Russo-Jewish Conjoint Committee (rota), 4.30; Industrial Committee (rota), 4.30.
Society of Promoters of Charity, Committee Meeting, at Western Synagogue Chambers St. Alban's Place, S.W., 8.

Tuesday, November 6.

Jews' Hospital and Orphan Asylum, Apprenticing Committee, at Hamilton House, 2.30.
Jewish Board of Guardians, Relief Committee (rota), 4.
South Hackney Jewish Ladies' Society Committee Meeting, at Synagogue Class Rooms Devonshire Road, 6; General Meeting, 7.
United Synagogue, Meeting of the Council, at Central Synagogue Chambers, 7.

Wednesday, November 7.

Jewish Board of Guardians, Emigration Committee, 4.30; Loan Committee, 4.30; Investigating Committee, 4.
Home for Aged Jews, House Committee, at 37-9, Stepney Green, E., 6.30.

Thursday, November 8.

North London Grocery Relief Fund, First Distribution of the Season, at the Jewish Working Men's Club, Great Alie Street, 11.
Jews' Hospital and Orphan Asylum, House Committee, at Hamilton House, 4
Jewish Board of Guardians, Relief Committee (rota), 4; Canvassing Committee, 5.
Old Castle Street School, Distribution of Prizes, at the Jewish Working Men's Club, Great Alie Street, E., 7.15.

Thursday, November 16.

Jews' College Literary Society, Opening Lecture by Dr. M. Friedländer, at the College, 8.30.

Secretaries are requested to give prompt notice of all Meetings to ensure early publication.

☞ *Secretaries of Metropolitan and Provincial Congregation and Societies are requested to send notices and reports of meetings as early in the week as possible, and* **Direct** *to the Office of the "JEWISH CHRONICLE,"*
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Ascott House Preparatory School,

[Open to all Denominations].

37, SUSSEX SQUARE, BRIGHTON.

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Prospectus on Application.

CORRESPONDENCE.

◆

ARE THERE NO ENGLISH JEWS? MR. ZANGWILL v. THE PRAYER BOOK.

Sir,—By what untoward fate is it that hardly any subject of discussion is ever started among us without the disputants forthwith breaking bounds and overflowing with anything but sweet reasonableness into every adjacent and many a distant field? A perfectly innocent remark of mine to the effect that it is not well to do anything which shall cast doubt upon our being an integral part of the body politic, and that if, in a country like this, we ourselves distinguish between Englishmen and Jews, we are playing the enemy's game, has called forth a rich variety of opinions and accusations, which may possibly have an interest of their own, but have very little to do with the subject in hand.

In the following I confine myself to those points which are more or less closely connected with the question at issue.

"An Englishman" and Dr. Braverman complain that I have not laid stress upon the race as well as upon the faith of the "English Jew." The one charges me with using terms that are disparate: the other with the logical fallacy of *ignoratio elenchi*. If they will take the trouble to read my letter again, they will see that I have not ignored the fact of a Jew being a member of a particular race as well as of a particular religion. For the purpose of my argument, however, the former circumstance is non-essential. In a State like England, comprising many races, the designation English or British cannot fairly be reserved for the descendants of one or two particular races. To limit the sense of the term English to its etymological import, is sheer pedantry. If my contention be right, that an Englishman in the ordinary use of the term is one who is born in, or is a citizen of England, then, in the collocation of "English" with "Jew," the racial element is beside the question, and an "English Jew" designates the believer in a certain religion, the Jewish to wit, who was born in or has become a citizen of England.

An English peach is a peach which has been grown on English soil. It is true that the peach is not indigenous to England, and that it came originally from Persia, or, as others think, from China. It is true also that English apples may be indigenous. These things do not alter the fact that there are English peaches. If I speak of English apples and English peaches, or if I classify peaches into English, French, Italian and American varieties, is it a fair retort to make that I did not emphasise the fact that all peaches derive from the East? For I am speaking, remember, not of pedigree, but of variation of species due to environment.

"Certain temperaments," says Emerson, "suit the sky and soil of England, say eight, or ten, or twenty varieties, as, out of a hundred pear trees, eight or ten suit the soil of an orchard, and thrive, whilst all the unadapted temperaments die out." Is the Jewish among these eight, or ten, or twenty, adapted or adaptable temperaments, and does it suit the soil and sky? That is the question, which settled, makes all the rest superfluous. To that question I answer with an unequivocal yes, and I base my conviction upon a mass of living evidence in the loyalty, the public spirit, and the patriotism of English Jews.

The theory both of the racial and of the religious tie, however much fondled from opposite motives both by friends and foes, invariably breaks down under the strain of patriotism. You may wax enthusiastic or malicious over the bond which unites those of the same creed and the same race all the world over, but somehow, when the trial comes, the love of our fatherland overmasters every other. German Jews have fought against French Jews, Austrian against Prussian; the Jews of the North against those of the South in the American Civil War. While I am writing these words, the reverberation still sounds in my ears of the thunders of welcome with which London has greeted the return of the C.I.V., among whom, as among the rest of the Imperial troops serving in the Transvaal, were a due proportion of English Jews, who, side by side with English Christians, have been battling against Boer Christians and Jews. If these things do not bring conviction, what will?

I must not now stop to discuss the question of the attitude of Jews towards proselytes, touched upon by "An Englishman," except to remark that, so far at least as my knowledge and experience go, there is no foundation for the statement that when "persons not of the Jewish race are admitted within the ranks of Judaism, a marked distinction is drawn between such proselytes and those members who are of pure Jewish stock." That proselytes, when once they have entered the fold, are regarded and treated as brothers and sisters in Israel, is as certain to-day as it was in the time of Ruth, the Moabitess.

I turn to my friend Mr. Zangwill, who, declaring that a frontal assault upon my position deserves to fail, himself delivers an attack upon my flank. How unkind one of the kindest of men can be! No sooner does he read in your columns an announcement of the birth of my Sixth Edition than he calls upon me to discard my latest offspring along with all that went before. He is himself the parent of a pretty numerous intellectual progeny, all of them admired by a large and appreciative public, and all of them darlings of his soul. True they are not all alike, but which of them would he care to fling to the wolves? And any way some compunction of pity might have restrained him before he asked me to turn my back upon my own—for why?—because, examining it with a critical eye which, like every other, forms its own beauty, Mr. Zangwill is unable to say, "Thou art altogether beautiful O, authorised one, and there is no blemish in thee." He observes in the Prayer Book passages referring to the Restoration to Zion, and he concludes that, only "the illogical" (among those who maintain that in England we should be English Jews) "publish Zionist Prayer Books."

Now it is conceivable that if a Prayer Book were to be put together for the first time to-day for the use of English Jews it might be compounded differently or in different proportions. But the Jewish Prayer Book is an organic growth, and to realise it as such it must be taken as a living whole. It is unfair to tear out and hold up to condemnation specimens of a particularistic tendency, and ignore all those that breathe a universalistic spirit; and the unfairness lies, in this, that in Judaism the one without the other is meaningless. Every prayer in relation to Zion and to Israel is but a part of that Messianic hope which is the largest, the loftiest, and the most comprehensive expression of the Jewish spirit of optimism. So, for instance, the nationalism so strongly marked in the first part of *Alenu* passes over into a universalism still more emphatically proclaimed in the second. The Temple of the future Jerusalem is to be the place where all flesh shall come and worship before the Lord, "For Mine house shall be called an house of prayer for all the peoples." If there is any Jew who flatters himself that the future is for him alone, I am sorry for him: he does not even deserve the present.

Mr. Zangwill challenges me to parallel the passages he quotes from our Prayer Book in the Prayer Books of any other English dissenting sect. Well, I have no Dissenters' Prayer Book at hand. Most dissenting sects do not use Prayer Books at all. But they use the Bible as do Churchmen, and they all apply to themselves the very passages which we apply to ourselves—*they* are the true Israel and their Church the true Zion. Now, curiously enough, there is not one of the passages that shock Mr. Zangwill in our Prayer Book that has not its origin in the Old Testament, revered alike by Dissenters and Churchmen. Mr. Zangwill forgets the place occupied by the Psalms, the Zionistic along with the rest, in the Liturgy of every Christian Church in the world. But though Dissenters' Prayer Books are rare, I happen to have a Book of Common Prayer of the Church of England, and as I open it at random, I read "And make *Thy chosen people* joyful. O Lord save *Thy people*. And bless *Thine inheritance*." I am not in the least shocked or alarmed, on the contrary, I am rejoiced at finding the Jewish idea of the loving and intimate relationship between God and His worshippers pervading the Church of England.

But there is more than one way of using the Bible and the Prayer-Book. When certain orders of minds come in contact with a large idea, they invariably distort and dwarf it to their own form and dimensions. Hence your latter-day Scripture Compellers. Hence your Platform Zionists, and your Scrip and Share Zionists. But why blame the Idea? If anyone wishes to know how the Jewish teachers of old idealised the conception of Zion, let him ponder such sentences as those of R. Levi in the Pesikta, "The Jerusalem of the future will be co-extensive with the Holy Land, and the Holy Land with the whole world." If anyone would learn the attitude of an ideal modern Rabbi towards the sacred cause of Zionism, let him read the Sermon on the Ninth of Ab, by Michael Sachs, a man in whom the best Hellenic and Hebraic culture were harmonised, and who was at the same time the glory of Berlin orthodoxy of his day.

May I, in concluding, make an appeal to Mr. Zangwill. Will he not, besides condemning everybody's else standpoint, which he has a perfect right to do, make clear to the plain man where he himself stands? For instance: he has written much and brilliantly about and roundabout Zion and Zionism. Yet I am personally and every one whom I have consulted is equally in the dark as to his position in relation to the very question he discusses. Will he not help us a little? Is he on the side of political Zionism or of religious Zionism? Let him not wave me off with a deprecatory gesture or a humorous, and say, Now this is talking religion, and religion I leave to the preachers; it is their métier. In Jewry religion is everybody's métier. If a man has a message to deliver, let him deliver it, though he be not a prophet or a prophet's son. And as a fact Mr. Zangwill has not shunned religious topics. He has given us messages, but alas! they cannot be understood; and directions, but they lead religiously nowhither. The trail of the novelist is o'er them all. Such a one may take any side or both, with the option of declaring finally that he took neither, but was pursuing art for art's sake. But life and religion demand another temper. And Mr. Zangwill will make us all his debtors to an even higher degree than he has already done when he ceases to imitate those ungracious pastors who bid others keep to the thorny road of perfect consistency, while they themselves tread the primrose path of dalliance with every religious and irreligious theory under the sun.

Yours obediently,

29th October, 1900.

S. Singer.

THE RECENT GENERAL ELECTION.

SIR,—I was much amused by a letter in your issue of last week from Mr. Nathaniel Cohen, in which he protests against the manner in which he was referred to by his opponents during the recent election. I fear that Mr. Cohen has not had much experience of electioneering, as this is nothing new. No man can have had more mud slung at him (simply because he was a Jew), than I have had, the only difference between my case and Mr. Cohen's is that the mud slinging in my instance came from his Party, the Conservatives. In 1895, when I contested West Marylebone, the electors were warned not to vote for the Jew candidate, and the vile things that the press and canvassers said about me invariably in reference to my faith are too disgusting to repeat; but it was during my recent contest in St. George's that I think the Party to which Mr. Cohen belongs proved themselves most inconsistent, to say the least of it, as after having returned Mr. H. H. Marks in 1895, they appealed to the electors on this occasion, *whatever they did, not* to vote for a Jew, and I even myself overheard a Jewish canvasser remark to a Christian elector: "surely Mr. —— you are not going to vote for the Jew?" The answer that that canvasser got from my supporter was forcible if not polite, and he remarked to me afterwards that "the Jews are their own worst enemies." I am not at all sure that this man was not quite right.

I think that Mr. Cohen, with a little more experience of contested elections, will find out that it is not only the Liberals in the county, where he fought, who used his religion against him (a religion that I believe he is as proud of as I am), but he can come nearer home and will find that the Conservatives of London use the same mean arguments when it suits them, even if they are Jews themselves.

Yours obediently,
B. S. STRAUS.
8, Hyde Park Gardens, W.
October 29th, 1900.

SIR,—Mr. B. S. Straus is easily disposed of. Instead of endeavouring to boldly meet and, if possible, traverse my arguments, he is content to hoist the white flag inscribed "contemptuous silence" and "wilful mis-statement." We know that flag in Radical controversy! Allow me to express the charitable hope that Mr. B. S. Straus may live to fight another day.

And the lines of Mr. Stuart M. Samuel, evidently much aggrieved at my Club address, are not cast in more pleasant places, consisting as they do of uncalled-for personalities and inaccurate innuendo. Because I took exception to a statement of Mr. B. S. Straus, "that the Jews of St. George-in-the-East and Whitechapel have got all they want," I am charged with "taunting the Jews." When I proceed to enforce my contention, that Irish Protestants and Irish Jews would suffer at the hands of the Church of Rome, I am "insulting another man's religion." By a parity of reasoning, I presume, that when I now assert, that the people of these Islands have, in their wisdom, shown a very striking preference for a Unionist Government, I am libelling the Radicals!

But justice shall be done, even unto Mr. S. M. Samuel, who, when he finally condescends to produce his only scrap of argument, accuses me of ignoring "the fact that it was the Irish Parliament which first removed Jewish disabilities." This mere statement, which I fear is evolved out of the exuberance of Mr. Samuel's imagination is, as it stands, far too hazy and indefinite to impair in the slightest degree the force of my indictment against Jewish Home Rulers. Perhaps Mr. Samuel will oblige by giving chapter and verse in support of his contention, failing which I submit that the verdict passed by history upon the religious legislation of Irish Parliaments will be generally upheld—a verdict which may be summed up in the words of Macaulay "that the statute book of Ireland is a proverb of infamy throughout Christendom."

However, I do not anticipate for a moment that chapter and verse will be forthcoming. We must possess our souls in patience until the extremely remote contingency of the introduction of a new Home Rule Bill. And then, perhaps, we may witness the singular spectacle of the member for Whitechapel, endeavouring, in a bewildered House of Commons, to justify the curtailment of the religious liberty of the Jews of Ireland, by an appeal to an imaginary boon to Jews granted by an Irish Parliament, which passed acts for the confiscation of the property of Protestants!

Yours obediently,
BENTLEY M. BAUMANN.
City Liberal Club, Walbrook, E.C.
October, 29th, 1900.

SIR,—I thought that when a gentleman is offered an apology and an explanation in regard to any misunderstanding he may have had with another, it is usual for him to accept them in the spirit in which they are rendered. I was not aware until I read the letter from Mr. B. S. Straus, which appeared in your last issue that this rule does not invariably apply to matters political. Obviously in Mr. Straus's opinion it does not, nor it would appear, is it necessary to even thank anyone who, not a voter, leaves his business and goes some distance to endeavour to do a candidate a service. Otherwise punctilious Mr. Straus would not have neglected to say even a common or garden "thank you" to Mr. Cowen, who immediately he received it went himself with Sir Francis Montefiore's letter to Mr. Straus, so that it might be published as soon as possible.

But my object in writing this is not to discuss the canon of electioneering and post-electioneering, a taste set by Mr. Straus, but to say that I am wholly responsible for the error that occurred in Sir Francis's letter as it appeared in your columns.. The fact is that Sir Francis sent me the manuscript of his letter and asked me to type it for him, and send copies to the press, which I did without his seeing them, as there was no time for him to do so.

My own impression is that what Sir Francis wrote was "before the polling," and that I interpolated the words "day of" under the impression that he had inadvertently omitted them. I returned the manuscript to Sir Francis, and so cannot say positively, but in any case *peccavi*, and I am content to bear the full force of the ridiculous teacup-storm. *Risum teneatis amici?*

Yours obediently,
L. J. GREENBERG.
30th October, 1900.

SIR,—May I point out that Mr. B. S. Straus is himself guifty of a "gross mis-statement" in you last issue. Mr. Straus may not have seen Mr. Cowen's copy of Sir Francis Montefiore's letter till *after* 12.30 on the polling day, but his Election Agent had received a copy of an identical letter sent by Sir Francis to myself, some hours earlier, and he made excellent use of it. Indeed, some of the newspapers seem to have been aware of Sir Francis's action, even an hour before Mr. Straus himself, and they were only informed through Mr. Straus's agent.

Yours obediently,
J. DE HAAS.
English Zionist Federation,
5, Jessel Chambers, Chancery Lane.

SIR,—I am sorry to trespass again on your space respecting this subject, but having read Mr. Asher's letter, which I take to be intended as a reply to Sir Israel Hart's complaint of Lord Rothschild's interference, I am desirous to point out that all he says as to his Lordship's right to interfere is quite beside the mark. No one disputes his Lordship's right, but what we do question is firstly the ingratitude to the party who have fought for and done so much for us, and secondly the bad taste of taking advantage of his proud position and well-known character as a friend to the poor of his nation, to try to influence them to vote against any candidate for Parliament who may be of the Jewish persuasion, simply because the candidate is a Liberal. Mr. Asher fears that if we go to the House in any number so as to increase Jewish representation, as Jews, irrespective of party politics, it is sure to lead to anti-Semitism, but surely this is begging the question; we do not desire to go to Parliament as Jews only, but being Jews, and, as in the two cases that have been brought to your notice, those of Sir I. Hart and Stuart M. Samuel, of the Liberal party, it was not the business of his Lordship to try to make their Liberal politics a disqualification.

Yours obediently,
D. SOMAN.
27, Park Lane, Clissold Park, N.

BRITISH JEWS NOT ENGLISHMEN.

SIR,—I have always been amused by the intensely eager desire of the majority of British Jews to masquerade as Englishmen, and by the most agressive attitude (generally indicative of a weak cause) they invariably take up.

Professor Morley ("First Sketch of English Literature") says:—

> The First English, who are commonly known by the school name of Anglo-Saxons, but who called themselves, as we call ourselves now, the English people (Englisc folc) were formed by a *gradual blending* of Teutonic tribes. They came at different times and in different generations. . . . When they had formed their settlements, the Teutonic spirit of co-operation . . . produced changes of home, *intermarriages*, community of interests, community of speech. . . . Difference there was—in the North were more Scandinavians, in the South more Frisians—but they all took English for their common name.

Even more suggestive is Macaulay ("History of England").

> Here [Magna Charta] commences the history of the English nation. . . . In no country has the enmity of race been carried further than in England. In no country has the enmity been more completely effaced. The stages of the process by which the hostile elements were *melted down* into one *homogeneous* mass are not accurately known us. . . .
>
> Sterile and obscure as is that portion of our annals [the 13th century], it is there that we must seek for the origin of our freedom. . . . Then it was that the great English people was *formed*.
>
> Early in the 14th century the *amalgamation* of the races was all but complete; and it was soon manifest . . . . that a people inferior to none existing in the world had *been formed* by the *mixture* of three branches of the great Teutonic family with each other, and with the original Briton.

There can therefore be no such thing as an English Jew since intermarriage with the Anglo-Saxon or English race is with us very occasional, accidental and to be deplored, whilst even those who disregard most or even all the tenets of our faith almost invariably choose a help-meet within the fold. When we speak of a man as an Englishman we do not mean that he is a Protestant or a mere dweller by chance or choice in England, but that he belongs to the Anglo-Saxon race, and when we speak of a man as a Jew we mean that he belongs to the Semitic race, and the two are not and cannot be synonymous. The Anglo-Saxon race is a homogeneous mass that has gone on absorbing and assimilating fresh matter for centuries upon centuries, whilst the Jew, from time immemorial, has prided himself upon his exclusiveness and purity of blood.

The dictionaries themselves are somewhat to blame in the matter, it is true, on account of inaccurate definitions, as illustrated even in the two following greatest and latest works.

The Century Dictionary:—

> "Englishman—A man who was born in or is a citizen of England; in a broad sense, *a man of the* English *race who preserves his distinct or racial character wherever he resides*."

Change the adjective in the second definition and it gives most peculiar support to the argument of Jews remaining Jews.

Murray (now publishing):—

> "Englishman—a man who is English by descent, birth or naturalization."

By descent, I grant him; by maturalization (a legal progress), one becomes a British subject, most certainly not an Englishman.

And as for birth, by the same token—
A child born of Hindu parents at Woking would be an Englishman;
" of Chinese parents at Glasgow a Scotchman;
" of Zulu parents in Cardiff a Welshman;
" of Hottentots in Dublin an Irishman;
and it follows, as a matter of course, that a donkey born in a horse's stable must be a pony.

We would really never think of calling a Zulu, born of Zulus, married with a Zulu, and having Zulu children, an Englishman, lived he either in Natal or London, and fine as his race undoubtedly is; we call him a British subject, and that we are—British Jews—citizens of the British Empire, which includes in its mighty folds all races and nationalities—proud of our loyalty, fighting for our Queen and Empress and wearing her uniform, both in the British Army and the British Navy—but Englishmen never so long as we are Jews.

Yours obediently,
J. A. J. DE VILLIERS.
British Museum.

ARE ENGLISH JEWS ENGLISHMEN?

SIR,—With reference to the nationality of English-born Jews, it seems to me that "an Englishman" in his letter, has said almost the last word. For my part, though attached to the race more by ties of blood than religion, I am proud to own the name of Jew with all its noble traditions of martyrdom and literature, and have no desire to be anything else. Truly did "Englishman" speak when he hinted at the vast admixture of different races which make up the Briton, and a constant source of amusement with me is to pick out the several nationalities as I walk the city's streets. Here comes the dark, poetic Celt with his high-cheek-boned refined face, and who I ask is more like the Jew in whom dwells the weird mysticism and poetry of the East, than this member of what is purely an Eastern race—the Celt? Now approaches the round-faced slow conservative prosaic Saxon. There again the big-boned Norseman appears, and now one sees a strange nondescript type, almost Mongolian, a descendant perhaps of Pict or of those Aboriginal inhabitants before the Pict. Now in all these types of different nationalities there is this which distinguishes them from the Jew—they are unable to say for certain "I am an Irish, Highland, or Welsh Celt," as the case may be, so with Dane, Norseman, or Saxon. But the Jew knows beyond doubt that he is a Jew and nothing else. I have likened the Celt to the Israelite; in many cases he is undistinguishable, and Grant Allen and many others will tell you that the Celtic element is the salt of this country in art, poetry, and literature. It is this element which differentiates the energetic Briton in ways too many to mention, from the slow-going undiluted German, his ancestor. And above all is it not a truism to mention the strong Semitic appearance of the Scotch race, which is very largely Celtic? The world does not belong to any race in particular, but to those who wisely use it, and that, I think, the Jews do. In conclusion, let me say that if any member of Britain's diverse races appeals to me beyond all others, it is the dark-complexioned enthusiastic poetical Celt, in whom I recognise a kindred spirit.

Yours obediently,

21, Mentone Terrace, Edinburgh. H. Myers.

Sir,—It is with no little pride as an "English Jew" that I peruse the very able, practical, logical, and irrefutable communication of the Rev. Mr. Singer in your issue of the 19th inst. Every phrase of his interesting and sensible letter will stand the most detailed dissection with safety, and to avoid circumlocution, I can only say of the same—"them's my sentiments." It will be, however, interesting, to compare the common sense embodied in the reverend gentleman's letter with the sophistry (and poor at that), of "An Englishman."

Under paragraph 1, the latter, after demonstrating his unfamiliarity with Judaism, alleges that "Judaism as is well known" (doubtless to your correspondent only), "insists rigidly on racial exclusiveness," and by starting this paragraph with a false premise—a "let a = x" fallacy, destroys the value of any ulterior argument. Let "An Englishman" who admits that a dictionary is not always infallible, substitute for "Judaism" the words "Jewish Religion," then his remarks, subject to moderate modification, might be worthy of consideration.

Paragraph 2 of "An Englishman's" letter is simply the quintessence of a quibble. If his definition of an Englishman "in the proper sense" (*sic*) is an "English citizen of the English race" will he kindly enlighten your readers as to (*a*) what is a foreign citizen of the English race; and (*b*) is not the inhabitant of an English village who, although, *disons*, of pure Anglo-Saxon strain, and never having set foot inside a city, an Englishman, because, forsooth, he is not a citizen?

No, Sir, I submit to you as there exists an English Protestant, an English Roman Catholic, or, *vice versâ*, a Protestant Englishman, or a Roman Catholic Englishman, so there is an English Jew or a Jewish Englishman, *i.e.*, one born in this country of Jewish parents, and, in conclusion, if your correspondent wishes to convey the idea that "English" implies "Anglo-Saxon" how few of his Englishmen are there in England.

Yours obediently,

L. Rogers.

Breckneck Road, Oct. 29th.

RACE *v.* PERSUASION.

Sir,—To slay the slain is proverbially labour spent in vain. But lest the ghost of the national suicide should hereafter arise and walk and do harm, it may be as well to apply the customary stake.

This is to be found, it seems to me, in the traditional laws concerning proselytes. Does not the convert undergo a ceremony of adoption into the Jewish *race* in consideration of his acceptation of the Jewish *religion*?

In support of this view, allow me to add my mite of quotation from a source whose authority in such matters even a Jewish minister might respect.

A duly initiated proselyte, says the Schulchan Aruch (Yoré Deah 268, 2—direct from B'choroth), is henceforth to be esteemed exactly as a born Jew. Even if he again revert to his evil ways he can contract a valid marriage with a Jewess. Where does persuasion come in here? I protest against this un-English habit of unnecessarily obtruding religious beliefs.

Yours obediently,

J.

BEVIS MARKS SYNAGOGUE—A BATCH OF GRIEVANCES.

Sir,—I hope you will permit me to refer to a letter which appeared in your issue of the 12th inst., signed "Seven Dissatisfied Yehidim." I have patiently waited before replying to that letter, to see whether any, and what support would be given to these anonymous gentlemen by other members of the congregation, but finding that they are practically unsupported, I will now give my own explanation of the batch of grievances alluded to by them.

First, with regard to the want of ubiquity in the Haham, I quite agree with your anonymous correspondents that the reverend gentleman, unlike the Irishman's bird, cannot be in two places at the same time, but I do not admit that it is the wish of the general body of our congregation that a substitute for the Haham should preach on those alternate Days of Atonement when he is at Lauderdale Road. The arrangement whereby the rev. gentleman preaches on Kippur alternately in the East and the West of London has been in force for several years, and no complaint has, so far as I know, reached the Mahamad with regard to what appears to me to be a reasonable arrangement. Even now I am not satisfied that there is any real dissatisfaction with the existing plan amongst those who attend our synagogues on the Days of Atonement. The only note of dissatisfaction has been sounded by seven gentlemen, who decline to give their names and adddresses, and by Mr. Benabo, who, in your issue of the 19th inst., mildly supports the batch of grievances. If, however, it is the wish of a substantial number of our congregation that the pulpit in Bevis Marks should be occupied on those days when Dr. Gaster is in the West End Synagogue, and such wish be communicated to the Mahamad through the proper channel, I am quite sure that the wishes of the congregation will be complied with. The fact stated by Mr. Benabo in his letter to you, that he has not, up to the present time, received the support of even seven Yehidim in his attempts to remedy this supposed grievance, goes far to show that the views of your seven correspondents are not shared by other Yehidim.

Before leaving this subject I must say that it is not far short of a libel on our congregation to suggest, as your correspondents do, that a more indecorous congregation than the one which assembled at Bevis Marks on last Kippur could not be met with. It is absurd (I venture to think) to suppose that a sermon lasting about half-an-hour could convert an indecorous congregation into a decorous one.

With regard to the structural and other defects in the Bevis Marks Synagogue of which your correspondents complain, it is well known that the execution of all repairs has been purposely delayed in view of the forthcoming Bi-centenary Festival, and this subject is now under the careful consideration of the Mahamad, who will see that all necessary work is completed in time for the celebration of the historical event which will take place next year. The painting of the Lauderdale Road Synagogue, I may mention here, is also receiving their attention.

I am unable to support or controvert the alleged "non-efficiency" of the Choir at Bevis Marks as I was not present at that Synagogue on any of the recent holydays, but on the last occasion when I did attend a service there, I thought our Choir was excellent and compared favourably with many others which I have heard in orthodox synagogues in London.

I cannot conclude without a reference to the attack on our Secretary made by your correspondents. That gentleman has for the last five years resided in the North of London, and consequently is unable on all Saturdays and Festivals to attend the services as regularly as he did when he resided in the City. He, however, has a most capable substitute in Mr. Goodman, the Assistant Secretary, who, together with Mr. Harris, the Beadle, furnishes all information required by the Warden who may happen to be presiding. It is in my opinion a matter calling for explanation that Mr. Cohen, who possesses the confidence and esteem of the entire congregation, should, after a lapse of five years, be the object of such an unjustifiable and puerile attack at the hands of seven gentlemen who prefer to remain anonymous.

From the above, it will be seen that I am entirely in accord with the views expressed by my friend, Mr. Joshua M. Levy, in your last issue, and I can only regret that before trespassing on your valuable space anent the Lauderdale Road Synagogue, he did not communicate with some members of the Mahamad, with whom he has recently been in almost daily contact.

Yours obediently,

2 and 3, West Street,
Finsbury Circus, London, E.C. Gabriel Lindo.

Sir,—Your correspondent, Mr. Joshua M. Levy, agrees with the statement that the Lauderdale Road Synagogue requires painting, and regrets that the building is not held on a repairing lease, so as to make it compulsory for the authorities to have the work done at once. Now, if the repairs are so urgently required in regard to that synagogue, which has only been built about four years, and therefore is comparatively new, how much more so is it required at the ancient Bevis Marks Synagogue, which has not been cleaned or painted for at least twelve years or longer, and whose deplorable condition cannot otherwise be described than as a lasting disgrace to the Mahamad and the Elders? However Mr. Levy is not an attendant at the Bevis Marks Synagogue, and, likewise does not seem to have any sympathy with the wants of the congregation, or at the unmusical rendering of services by the choir, and the silence of the Pulpit on the New Year, Day of Atonement, and the Holy Festivals. These privileges are evidently the monopoly of Lauderdale Road.

Yours Obediently,

One of the Dissatisfied Seven.

A LETTER OF THANKS.

Sir,—As I am about to leave London, I beg that you will allow me the opportunity to express in your columns my heartfelt gratitude for the manner in which I have been welcomed here. The Central Library of Jerusalem has received and will still receive much material and moral support, and if the building is, as we hope, soon completed, it will be largely due to the energy and generosity of the friends of the Library in London, the principal of whom I am happy to name my much valued and dear friend, Mr. Israel Abrahams, who has shown me how far human friendship can extend and to what degree one can be exalted for a good and noble work.

I have also to thank the Committee of the Sir Moses Montefiore Fund for the confidence they have reposed in me, and for having so cordially responded to the requests of 300 Jewish families who have enjoyed the benefits of the Testimonial Fund in Jerusalem.

And especially thanking you for the large part you have taken for the advancement of my mission, I am,

Yours obediently,

65, Shirland Road, W. David Yellin.

A CHEAP BIBLE WANTED.

Sir,—In your publication, dated Oct. 19th, your readers are informed that there is a new edition of the "Authorised Daily Prayer Book" published and sold at the nominal price of One Shilling. I, in common, with thousands of others, am more than surprised that our Bible, that "Book of Books," has not long before this been placed upon a similar footing. Some months ago I was anxious to distribute several copies among a few of my young friends, and applied to a well-known Jewish bookseller, who coolly informed me that I could obtain nothing under two shillings, and as I would not place a Bible into the hands of a child containing Christian headings and references to the New Testament, I was left with no alternative. This seemed to me very hard lines. The Word of God must have become very unpopular that its sale is so limited as to cause a loss to the tradesman, or perhaps it is an unnecessary addition to the book-shelf. Personally, I think no child should be taught Scripture without being able to refer chapter and verse to the various incidents which mark the history of our ancient race. I had hoped that some one other than myself would have called public attention to this long-felt want, but as no voice has been raised in its favour, I beg the hospitality of a small space in your columns to advocate the cause of "cheap Bibles for the community."

Yours obediently,

An Old-Fashioned Teacher.

PROPOSED SYNAGOGUE AT EDMONTON.

Sir,—May I encroach on your valuable space to say how pleased I was to read in your paper that a Shool is proposed for Edmonton. I think it is time that the Jews in that district woke up to the fact that a Shool and also Hebrew Classes are needed. I know that there are a good many Jewish families there (I was a resident there for four years, but I had to leave on account of there being no Hebrew Classes for children), and if they would send their names and addresses to Mr. Rose, as he asked in your issue of the 12th inst., I think it would greatly help those who have taken the matter in hand. I sincerely hope that Mr. Rose and his Committee will not let the matter drop now they have started.

Yours obediently,

6, Mentmore Terrace,
London Fields, N.E. J. Jacobs.

RECEIVED:

Soup Kitchen: From Mildred and Ruby, in loving memory of their dear mother, £1 1s.

Penny Dinners: E. M. B., 10s.

£1—each for Home for Jewish Incurables, Poor Jews' Temporary Shelter and Sabbath Meals Society, being amount (£3—) from Offerings at a Private Minyan held by Mr. A. D. Herman, 144, Amhurst Road, N.E.

On Thursday, the 22nd inst., the Rev. Professor D. W. Marks will enter his 90th year.

Gloucester House School, Kew.—A pleasant re-union of old pupils took place on Thusday, the 25th ult., at the annual meeting of the Gloucester House School Guild of Needlework. About one hundred useful garments (which will be forwarded to a charitable institution) were contributed by the members of the Guild, all former pupils. The formal proceedings concluded with music and afternoon tea.

The Dogmatism of Doubt.

This is a critical age, though critics and their criticisms alike are less robust than of yore. It is no longer with us a case of uprooting beliefs or of burning believers, but rather of unseasonable shiftings of the one, and of aimless vexings of the other. Our present system for settling doubts is less drastic, and safer decidedly as regards the lives and the liberties of such of us as prefer to walk in the old ways, and yet perhaps on the whole, it is hardly less trying to our nerves. We, no more than our forbears, are left "contented to enjoy": we are only desired, driven, dragooned, "to understand"! We are shewn how to doubt, and invited to deny; we are instructed in unconvincing chronologies and in conflicting geologies, till one is tempted to ask with the poet:

> "What have we reaped
> From all the wisdom sown of ages? Nothing doubted.
> The first sons of Time, whilst we, the schooled of centuries
> Nothing believe."

Now in general, or even in especial, literature, this new sort of trial of faith is comparatively harmless. To be pelted, in the name of erudition, with stones instead of bread to the impossible end of proving whether Homer, or another man of the same name wrote the Iliad, or whether Shakespeare be Bacon, is bearable. "The play's the thing," and to a lover of the plays, happy in secure possession of them, a controversy over their authorship, how strong soever wax the doubts, how weak soever grow the arguments, is but one of the easily disregarded noises of the street. To watch the critic fasten on a familiar far-off name with his formidable coil of ropes of sand, to see him proceed to tie it up therewith to his own pet post, on a mound of his very own making, to look on at his iconoclastic complacency till the next explorer, with a chronological hammer of a different make, possibly "made in Germany," comes by and demolishes it—all this, if a little demoralising in the way of amusement, is, as we say, not particularly harmful. One small corner however of this favourite and futile camping ground of the critic we would hold if we could against this especial form of research. And this with full knowledge that all such research is claimed and proclaimed, in the interests of "Truth." There are students we know enthusiastic enough in their "nature worship" to follow their investigations and "botanize on their mother's grave." As there are haunters of holy ground who, far from taking the shoes from off their feet, seem to stamp about in hob-nailed boots, digging up ruthlessly at sacred roots in their self-imposed search for "truth." The rubbish heaps they raise are veritable stumbling-blocks to some of us; to those who count the cost rather than the columns of comparative chronology, to those who believe that "in Thy Light we shall see Light," and who get irritated at the dust of doubt with which such commentators obscure it. Truth, so the ancient myth declares, lives at the bottom of a well, and while to dive for it, at some risk, is defensible, to stand comfortably at the well's edge and cast pearls of great price, *heirlooms*, as ineffectual bait, is—well, we will say nothing harsher than, wasteful. That a good deal of the bait cast into Biblical waters is, at any rate ineffectual, will, we think be conceded by the most hardened and least humble-minded of the critics.

הנגלות לנו הנסתרות לי״. This is as true as when it was written, and whether Moses wrote it, or a man, or a collection of men, called Moses, does not affect its truth. "Moses commanded us a Law," may be the dramatic presentment of a fact rather than the literal dry-as-dust record of one, but it is due, we suspect, rather to a difference in temperament than in evidence that such dramatic presentment should in some cases produce a thrill and in others a "shiver." Plainly, we would plead for a truce to criticism of a sort which, as in its latest manifestation, is at once a little gratuitous, a little puerile, and not a little inadequate.

"Why I," or any other letter in the alphabet, "do not go to synagogue," may be interesting as autobiography, but as criticism it is not necessarily informing. It is difficult to treat seriously, and painful to treat humourously an abstainer so consistent as to find "the anthropomorphism of conventional Jewish beliefs, repulsive," and yet desires us to "rise to the conception of God as a Father"; one who finds the Old Testament "doctrine of sacrifice and atonement by blood," "terrible" and "repulsive," and its practical application in the New Testament, "an ideal which no other history can equal"; who patronisingly admits that "Jews represent undoubtedly the grand doctrine of the unity of God" and hopes they will "become again the religious teachers of the world," and who, in the same breath "strongly advocates mixed marriages," which would certainly make their being "played out," which he as strongly deprecates, a mere matter of time. It is a smaller lack perhaps, one only of sympathy and imagination and not of proportion or consistency in this critic, that he fails to find any even legendary value of "example" in the life and character of Moses. (For space sake we will not deal with his similar appreciations of the "meanness" of Abraham and the "immorality," "cruelty" and "treachery" of David.) A critic who misses the rare nobility of the man who was willing to delegate his authority and to share his honours; "would God that all the Lord's people were Prophets"—who begged for the well-being of his traducers; "Lord! heal her"—who would have borne the sins as he bore the burdens of his people; "Blot me I pray Thee, out of Thy Book;"—such a critic is past praying for, but yet one, we would venture to submit, capable of missing his points in facts as well as in legends. It is not, for instance, conclusive of the "non-existence" of any confirmation of the Exodus that "recent discoveries" have not brought to light, any "monumental" or other confirmation of it. One might suggest with Browning, that "there is time"—and monuments—"in store"! And prosaically, meanwhile, that "no confirmation" of an alleged fact, is not necessarily, the confirmation of its denial. Facts may on learned examination prove to be more or less of legend—but even so one recalls what Goethe said of the tales of ancient Rome: "If the Romans were great enough to invent these tales, we ought to be great enough to believe them." Belief is of course not wholly dependent on will, nor altogether perhaps on evidence; nor are the "modern" highly recommended "methods" of proof, infallible. "Modern historians" so much approved of our critic, with all recent aids at hand for mutual research, have been known to hopelessly disagree in their results. In remoter records, experts occasionally differ to the extent of a few centuries or a few characters, and in more experimental research one has only to wait and a Klaatsch contradicts a Darwin. What has been conclusively disproved is now and again as satisfactorily proved to be not quite a case of Q.E.D., and the nicest calculations and conclusions as to "Truth," as defined by the critics, are apt to be upset by a new school of explorers and exploiters.

In these "self and partner" contradictions of the critics, wilful believers take such courage and such consolation as they may. K. M.

The Sabbath Ritual—A Plea for a Simpler Service.

> "Let the words of our mouth and the meditation of our heart be acceptable before Thee, O Lord our Rock and Redeemer."

Once more as יום כפור, with its many crowded Synagogues, passes away for another year, we are forced to ask ourselves the question, whether it is our Sabbath Service which causes the empty benches to remain empty Saturday after Saturday during the rest of the year. Hardly the service, I think! But it is not for the Jew who stops away, but for the Jew who comes to Synagogue, that I would plead for a simpler service; for we must admit that very few hearts are touched, and very few lives are bettered during the week by our present Sabbath ritual. Week after week, the Chazan *says* prayers, the minister—thank God—*prays* and preaches, and the choir sings, and that is our service—but how many individuals really speak to God from their hearts each Sabbath at synagogue? Surely, surely it cannot be that the Jew has no longer any *need* to pray, or that he thinks his mere presence at synagogue is sufficient to please God, and to satisfy his own conscience. For it must be confessed that on looking round at an ordinary congregation at synagogue, one sees few indeed who take any interest in the service—one sees instead, among the women, mothers discussing servants and babies with their married daughters, young girls examining and criticising each other's clothes, and children running in and out of their places while the men talk over business matters or politics, and stroll in and out of synagogue at their own sweet will! With some worshippers of course this is not the case, but with the majority alas! it is, and perhaps it may be that a slight alteration in the service would remedy this deplorable state of affairs. At any rate, could not the authorities try some changes, and then see if the service still remains absolutely cold and meaningless to most?

For instance, in the Reading of the Law, how many people understand what the Chazan is chanting, and if they do understand, do they really grasp the true meaning of the grand Books of Moses? True it is, that if a wrong note is sung, many voices are raised to correct the Reader, but often those very men, who follow the Hebrew so closely, will flatly and absolutely deny that such texts as "Thou shalt love thy neighbour as thyself," or "Man does not live by bread alone, but by everything that proceedeth out of the mouth of the Lord," occur at all in the Pentateuch. Does not this prove that God's word is not helping them as it should, and that if even the Haphtorah were read in English, the messages and power of the Bible would truly work their way into the Jewish heart? In introducing the vernacular into our service in this way we would not be making any startling innovation either, as even in the second century B.C. it was an established custom in Judæa, not only to translate the portion of the Law into Aramæan—the language of the country—but also to explain its lessons in the vernacular as well. Thus, if the Law, or the Portion from the Prophets, were to be read in English at the present day, we should be reviving and not violating a very old custom.

Many regular worshippers too, complain of the monotony of the Sabbath service, and they have some cause for complaint, for why should we read Psalm xxix. week after week, and never hear the other songs of David, many of which are far finer and more helpful than this particular one? Would it not be possible, without in the least spoiling the beauty of our service, to sing a different Psalm every week or at any rate have five or six in our ritual, from which the minister might choose one every Sabbath at pleasure?

Then in the מוסף לשבת, it is a perfect mockery to repeat the greater part of תכנת שבת in our ritual, for we know we would not offer sacrifices if we did return to Palestine, and the prayer we say is far too minute to be taken in a figurative sense only. Why say it, then, if we do not mean what we say? In many synagogues, also, the silent interval for individual prayer is now abolished altogether, and if we wish to pray for ourselves—and surely we do wish it—we must do so while other prayers are being read by the minister. Would it not be more satisfactory for all if there were a separate pause after אלהי נצור, when each could pray for himself instead of listening to another קדי״ש? For do we believe that God is better pleased by the length or frequency of our prayers, that we repeat this one so often, or can it be that we still think He requires the service to be divided into separate portions by this same קדי״ש?

In conclusion, I would like to suggest that our service is cold because we do not all join together in singing our praises to God, for we let the choir, as a rule, do this part of our duty—nay, rather pleasure—for us. It is by no means necessary that we include fresh hymns in our Sabbath ritual, for none could be finer than אדון עולם, but we require one simple tune throughout the whole of England, and then might we not all stand up and pour out our hearts together to God every Sabbath, and then—but not till then—can we really hope that the "words of our mouth and the meditation of our heart" *will* be acceptable to God, our Father, our Rock and Redeemer.

Dora E. Yates, M. A.

Central Library, Jerusalem.—We are requested to mention that Mr. Joseph Prag will be pleased to undertake to forward free of all charge, to Jerusalem, any books which may be presented to this Library, if forwarded to him at 1A, Bradford Avenue, Redcross Street, E.C. English books would be particularly acceptable.

We know a lady who says that the imagination which has gone to the composition of *menus* might have produced novels. We know that family, and we have eaten those dinners, and in adding up results, so many undoubtedly good meals against so many problematically good novels, we are decidedly of opinion that those unwritten masterpieces are not to be regretted.—"A Grandmother" in *Macmillan's Magazine*.

"HEROD" AT HER MAJESTY'S.

"Herod" was a King of many parts, the hero of many tragedies. Mr. Stephen Phillips has woven his new play out of one aspect of Herod's character, his passionate devotion to Mariamne. "His love for her," says Josephus, "was not such as is usually met with among husbands." The poet has seized upon his love as the motive of the intensely moving drama "Herod," as staged at Her Majesty's, is not a religious play. The strange vacillations in Herod's treatment of his people's religion, his rigid respect for their beliefs, and his open flaunting of their feelings—these things are scarcely touched upon. If Priest and Pharisee cross the stage, it is but to give picturesqueness and colour to the scene: they play no vital part in the tragedy. Nor is "Herod" a historical play. The dramatist has studied his sources and has kept wonderfully close to the facts. But a play is not necessarily historical because the characters moving in it once moved on the real stage of history. "Herod" is a play of passion, and if it grips the auditor's attention it is because of its human rather than historical interest.

Over the whole play hovers the figure of Mariamne's brother, the youthful Aristobulus (accented, in accordance with the Greek, on the penultimate syllable). In this feature Mr. Phillips has displayed originality and ingenuity. Mariamne's devotion to her brother is matched by the enthusiasm of the populace. They, too, rejoice at the elevation of the Hasmonean boy to the High-Priesthood; they openly acclaim him even in Herod's palace. The scene, in the first act, in which Aristobulus is followed home to his sister's abode is a splendid stage picture. It is the feast of Tabernacles, and the crowd of priests and pharisees enter, in procession, bearing garlands of flowers and palm-branches. Just as "Herod" is not a religious play, so the stage effects have nothing religious in them. They have been so contrived that they suggest something of the Temple atmosphere, but never is anything represented of the actual Temple ritual. Even the priests appear in every-day attire, not in their official robes. Herod is seated on his throne as the people crowd in. But though it might seem hard to ignore so towering a personality as the King's, for once he sits there a spectator, forgotten. The people have voice and heart for Aristobulus and for none other: they kiss the boy's hand and all but acclaim him King. Mariamne clings to her brother: to her, too, Aristobulus, not Herod, is the chief figure. The part of Aristobulus is well played by Mr. Alfred Mansfield, and his intoxication at the popular enthusiasm is cleverly contrasted with his boyish indifference to his sister's caresses. Already Herod's crafty counsellor, Gadias (Mr. C. W. Somerset), has resolved that Aristobulus must die. Herod's jealousy and fear are carefully worked upon: he is told that the boy is a danger to the State, that a plot is afoot in Samaria to raise him to the throne. At first Herod is deaf to the subtle suggestion. He will no longer "trample, crush and kill," but will play a new rôle as the gentle, beneficent monarch, striving after peace and his people's good, the harbinger of the Messianic time. The love scene that follows between Herod and Mariamne is powerful almost to savagery. Both Mr. Tree and Miss Maud Jeffries acted the scene magnificently. A word must be said of Mariamne's wonderful costume, which is, however, somewhat meretriciously coloured by the gorgeous, almost blood-red, hair worn by the actress. Herod's passion is hardly that of a man, but neither is Mariamne's that of an ordinary woman. If the Idumean King was moved by something of the brute, so was the Hasmonean Queen. To the savage in him something of the savage in her responded. All this is realised with intense force by the actors, and the audience is spell-bound. But Herod is soon torn from Mariamne's arms. News, and serious news, is brought from the Roman world; Mark Antony, Herod's friend and supporter, falls at Actium. It is curious that Mr. Tree, who a week ago played Antony in Julius Cæsar, must, as Herod, be startled by the tidings of Antony's death. The blow is momentarily crushing. One bids him fly, another advises armed resistance, a third suggests bribes to Cleopatra Herod rouses himself and rises above the danger. He will go to Rhodes, he will face Octavius Cæsar and demand from him the friendship which he had enjoyed from Cæsar's dead rival. And now he lends himself to the tempting scheme of murdering Aristobulus. The likeness between him and Mariamne has restrained him, but now he is warned again, that he dare not leave Judea while Aristobulus is alive. Sohemus the Gaul (Mr. F. H. Macklin) is given the royal ring as a signal that the youthful High-Priest shall not ascend alive from his bath in the pool outside Jerusalem. Sohemus is obedient, but reluctant. Here Mr. Phillips has been compelled to depart from history, for the murder of Aristobulus occurred near Jericho. But the deed is done, and soon the ears of Mariamne are startled by the sound of approaching wailings. Singing a dirge, the musical motif of which has obviously been suggested by the synagogue *Kinoth*, the mourners bear in the bier, whereon, on a bed of palm branches, lies Aristobulus. Herod is dressed and armed for his departure to Rhodes; Mariamne is startled into the recognition that her brother lies dead before her. As Herod leaves, she is already on the brink of discovering the hand that slew her brother. The King has not long departed before Mariamne, by an almost unwomanly device, tears the truth from Sohemus. The curtain falls as Mariamne, by her brother's body, looks across the Tyropœon valley, and sees the beacon signalling to her the lingering adieu of her husband, the murderer of her brother. It is a splendid "curtain."

The rest of the story can be told in briefer outline. The second act opens as eager eyes watch for the return of Herod. Much has happened between the acts. Mariamne has been daily visiting her brother's grave, passing her time between the palace and the tomb; the people have been roused more and more at the sight of her grief and wrongs. Herod has triumphed. He returns still the friend of the Master of Rome. It was Herod's fate to win whoever lost: to win everywhere but in his own home. Josephus speaks of the Nemesis which brought domestic misfortune on the man who never failed in the field. Herod's ambition, insatiable indeed, received some satisfaction in his diplomatic and military victories. But his resolute will quailed before his wife. If his interview with Octavius Cæsar was a trying one, the interview now to follow with Mariamne was more trying still. Herod was ill-prepared for it by his meeting with his mother, Cypros (Miss Bateman), and his sister Salome (Miss Eleanor Calhoun). They have long hated Mariamne with the envy of the low-born for the aristocrat. They are resolved that the Queen shall die. From the fact that Sohemus had revealed Herod's crime the step to charge the Queen with infidelity is easy. The poet does not turn to much account Herod's command that Mariamne was to be killed if he himself failed to return alive. This characteristic method of manifesting his love was, in the historical story, one of the causes of Mariamne's resentment. In the play her loathing for Herod is due entirely to her abhorrence of the murderer of her brother. She will give no caress, no look, no word to her husband. His advances are rejected with the bitterest scorn. She tells him that he had before had one arm round the sister's neck, while the other was clutching the brother's throat. Miss Jeffries acted this scene with dignity and much emotional power. Herod had just quelled a riot of his subjects He had told them of his victory over Rome, of his assurance of freedom for his subjects, "so long as I reign over you, and my heirs." But he could not quell his wife's great soul. He is moved to desperation: he humbles himself to the ground, he kisses the hem of her robe. He implores a look, a hope: but in vain, Mariamne is adamant. Then follow rapidly the plottings of her enemies. The accusation that Mariamne had attempted to poison her husband, that she had been faithless to him and that Sohemus had shared her guilt, that her life is a danger to Herod's—at last he yields, and faces Mariamne with the prospect of death But he snatches from her lips the poisoned cup. Even then a word of love could save her, but she withholds the word. "Kill her" he faintly orders in his mad and despairing passion. The order has not passed his lips before it is executed Then, before he has realised what has occurred, news of honours comes from Rome. Cæsar has exalted him, bestowed new dominious on him. Herod rises from his throne goes forward to the house calling on Mariamne. All his honours are pleasing to him only for her. "Mariamne! Hear!" he calls, and amid the silence of his palace he passes through the door, to another most effective "curtain."

If during the first two acts Mr. Tree had less opportunity for the display of his great powers, the third act is entirely filled by him. Herod is mad: he does not realise that Mariamne is dead. He asks for her repeatedly, but as often withdraws his order. She shall not be awakened, nor disturbed. But ever and anon the mournful words, "I have a fear," break from his lips. Everything is done by his sister and mother to turn his thoughts from his dead love. Music song, dance, in turn fail to distract him. Miss Ellen Goss's dance is a triumph of Orientalism. She dances with her whole body after the Eastern style: but with more than Eastern grace. Then the plans of the new Temple are laid before him. Herod is roused for a moment. "I will think in gold and dream in silver," till the most marvellous edifice in the world is raised a challenge in brilliant glory to the sun. But only for a moment. A Roman envoy enters to acclaim him King of Arabia. But he shouts, he raves for Mariamne, and at length her embalmed body is carried in on a gorgeous sarcophagus. Herod kisses her. The cold touch turns him to stone. He stands rigid, immovable. And then the curtain falls on a triumph for Mr. Tree and for Mr. Phillips.

"Herod" contains many beautiful passages. Mr. Phillips has written a poetical play which should do much to elevate the English drama once more to a branch of literature. The stage-setting is as beautiful as the play. Though there is only one scene for all three acts, it never palls. The massive Corinthian pillars, the gorgeous throne, the quaint Oriental furniture and hangings, a touch of Egyptian, Persian, and Assyrian tinging the prevailing Græco-Roman style, the fine view of the Temple, the City of Jerusalem across the valley—all these constitute one of the most splendid set scenes ever placed on the stage. The details are marvellously accurate. The costumes have evidently been designed by Mr. Percy Anderson with very full knowledge of Judaic archæology. The music has little that is Jewish in it; but then who can say what Jewish music was like in Herod's day? Over Herod's palace are inscribed in Hebrew the words, "Peace to the House of Herod." The costumes, too, are Greek or Roman, with Oriental colourings and suggestions The Arab burnous and the Roman toga are seen side by side. But it is unnecessary to go into details, suffice to say that the whole production is masterly. "Herod" is a great play and the affectionate care that has been devoted to its production ought to win the reward of long and enthusiastic popularity.

Most of the costumes worn in the production of Herod were supplied by P. J. Simmons and Co., Historical costumiers, King Street, Covent Garden.

Lady Rothschild, who was accompanied by the Hon. Charles Rothschild, opened on Wednesday a Congregational bazaar at Aylesbury, in aid of the Sunday school extension. In her remarks Lady Rothschild said the well-known words "Pay, pay, pay," were decidedly applicable to an occasion like that. It was always a pleasure to come to Aylesbury and meet the friends who had for so many years accorded such a hearty welcome to the members of her family. Her ladyship afterwards visited the stalls and made a number of purchases.

Lord Pirbright has presented to the School Board of Pirbright a freehold site in the village for the erection of the infants' school required by the Education Department, with an extensive playground adjoining.

The "Celebrity at Home," in the current issue of *The World*, is Sir Joseph Sebag Montefiore, at East Cliff Lodge. An interesting description is given of the home of the late Sir Moses Montefiore, everything in which "is marked by quiet good taste. There is no obtrusiveness and gaudy colouring." Of Sir Joseph himself the writer of the sketch says that anyone who has conversed with him for an hour or two without any previous notion of his age, will give a genuine start of astonishment on learning it. Sir Joseph was born in 1822, and although he is in his seventy-ninth year, he is much more vivacious than many a man of half his years.

Lauderdale Road Synagogue.—Saturday last being the fourth anniversary of the opening of this Synagogue, was made distinctive by the singing of holiday tunes. The Rev. Haham availed himself of the Sedrah (Noach), specially suitable for such an occasion, and gave an excellent address worthy of a larger attendance. Mitzvoth were given to most of the original supporters of the Synagogue, and an "Ascaba" for a young member, who was a C.I.V., was thoughtfully made.

Fatal Accident to Count Raphael Cahen d'Anvers.

One of the best known members of Parisian society, Count Raphael Cahen d'Anvers, met with a tragic end on Sunday evening near Mézières. A few days previously he had left his Château at Mainville (Seine et Oise) for the purpose of hunting in the Belgian Ardennes. He travelled in his motor car, having a strong passion for automobolism, and was accompanied by his stoker. The car, which cost him £2,000, and in which he took the King of the Belgians round Paris last week, did not run at a sufficiently rapid rate to suit the Count, who himself steered the vehicle, having his man on his left. His friends had frequently warned him to moderate the speed of his cars lest he should break his neck. Their warnings were, unfortunately, unheeded, for on turning a road the car was overthrown. The machinist foreseeing the danger had jumped off, and escaped without injury: unhappily Count Cahen d'Anvers fell under the motor car, which crushed him with its weight. Death appears to have been instantaneous.

Count Raphael Cahen d'Anvers who died at the age of fifty-five was a widower, his wife who died fifteen years ago having been a member of the Morpurgo family, and he leaves a son, Count Hubert, who is serving in the army, and a daughter. The deceased was son of Joseph Mayer Cahen, who originally came from Belgium, the founder of the well-known Parisian banking house of Cahen d'Anvers (Paris correspondents of Messrs. Louis Cohen & Sons, and Cohen, Cazenove & Co.), and Count Raphael obtained the grade of Commander in the Legion of Honour for his services in connection with State loans. The title of count was conferred on the founder by King Charles Albert of Sardinia in consideration of a large loan made to him to prepare for the struggle in Piedmont against Austria. Count Raphael had three brothers: the eldest became a naturalised Italian, and took the name and title of Marquis de Torre-Alfina (his son, the present Marquis, is Secretary to the Italian Embassy in Paris); the second, Louis, is a partner in the bank: and the third, Albert, is a composer of music who has written several works which have been performed at the Opera Comique. The Count also leaves a sister, Madame Montefiore, and one of his nieces is the Countess de Camondo. He belonged to several of the best Parisian clubs.

The body was removed on Monday evening to the late Count's mansion in the Avenue des Champs-Elysées, whence the funeral took place on Wednesday.

All the walls in the mansion were covered by black draperies dotted with silver, and the initials of the deceased in silver with a Count's coronet beneath. Around the bier, which was surrounded by wreaths, and on which was placed a cushion bearing the Cross of the Legion of Honour, were assembled the various members of the family. There were also present the Grand Rabbins of France and Paris, Barons Alphonse and Edmond de Rothschild, Prince Murat, Count de Camondo, Prince Fabian Colonna, Baron David Leonino, M. David Oppenheim, and the President and all the members of the Automobile Club. After a Psalm had been sung by the choir of the synagogue in the Rue de la Victoire, M. Dreyfuss, Grand Rabbin of Paris, delivered an address, in which, in moving terms, he spoke of the merits of the deceased Count. The prayers for the dead were recited by the Rabbi. In accordance with the wish of the departed, military honours were not rendered to him as a Commander in the Legion of Honour. The interment took place in the vault of the Cahen d'Anvers family in the Passy Cemetery.

THE WAR.

Jewish Soldiers at Service in Pretoria.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Railway Military Rest Hospital,
Pretoria, 4th October, 1900.

Sir,—Will you kindly allow me a few lines in the columns of your widely-read journal (on behalf of the Jewish soldiers in Pretoria) to thank the Hebrew congregation for the hospitality we received at their hands during the holidays. About sixteen of us attended the synagogue on the New Year and Yom Kippur. We were literally pounced upon by our friendly coreligionists wishing to know if we were engaged, and in less time than it takes to write we were marched off by our respective hosts. The treatment we met at their hands left nothing to be desired.

I would like to thank the following gentlemen for the trouble and inconvenience they put themselves to on our behalf, viz.: Rev. Mr. Jaffe, Mr. Feinstein (President), Mr. Miller (Fountain Grove Hotel), Mr. Horwitz, Mr. Sacks, Mr. Winter, Mr. Friedman, Mr. Shapiro, Mr. Levin, and their wives for the social manner in which we were all treated.

The following members of Her Majesty's Forces attended, viz.:

Regulars.

Corporal S. Cohen (Cowan), R.A.M.C.
Private H. B. Levy, Coldstream Guards.
Private Fieldman, 19th Hussars.
Private Robinson, Lincoln Regiment
Private Kellman, Lincoln Regiment.

Volunteers.

Lieutenant Harris, West Australians.
Corporal Katz, Roberts' Horse.
Coporal Levy, Jewish Section, C.M.S.C.

Volunteers.

Private Turock, Jewish Section, C.M.S.C.
Private Clifford, Jewish Section, C.M.S.C.
Private Berman, Jewish Section, C.M.S.C.
Trooper Fisher, Marshall's Horse.
Trooper Browse, Marshall's Horse.
Trooper Munro, Rhodesian Regiment.
Private Abrahams, C.I.V.
Private Rosenthal, C.I.V.

S. Cowan,
Corporal R.A.M. Corps.

Indian Civil Service.—At the final examination for the Indian Civil Service, Mr. Felix M. Levi, of Birmingham, B.A. Scholar of Trinity College, Cambridge, 14th Wrangler, 1898, has been placed fourth (in the recent examination) in seniority for Upper Bengal, to which Province he has been appointed. Mr. Levi leaves for India early in November.

Jewish Kitchen at German Hospital.—The amount of Mr. H. Landau's endowment in connection with the Jewish Kitchen Hospital is £1,000 (not £100 as incorrectly printed last week).

OBITUARY.

Mrs. SARAH HART.

The death of this lady on the 24th of October deserves a passing notice. She was the daughter of Rev. Simon Leo who was Chazan in the Denmark Court Synagogue. In 1826 he migrated with the Congregation to St. Albans Place, and continued to officiate there. The family lived in the Synagogue. Mrs. Hart had a vivid recollection of the early synagogue days, before the time of choirs and organs. She related with delight how members and strangers flocked to the synagogue to hear her father, who was assisted by his sons Ansell, Louis, Henry and Abraham, as "bass and singer." At the conclusion of the services members of the congregation hastened to congratulate the family on the success of the son, whose rendering of the service was a delight to them. Ansell Leo succeeded his father about 1837 as chazan at St. Albans Place; he left England in 1846 and was chazan in New York. Mrs. Hart out-lived all her brothers and sisters, and was the last of the Leo family whose name will ever be associated with the Western Synagogue. The brother Louis Leo was a musician; and wrote the music for the inaugural service at the New Synagogue, Great St. Helens, and for the re-consecration of the Western Synagogue in 1836, including the music for the Hebrew Verses written by Myer Solomon. If ever and whenever the history of the Jews in England, 1800 to 1900, is written, the Leo family must occupy an honourable position in it, as having well and truly served the Jewish community.

L.

Professor MAX MULLER.

Professor Max Müller, the eminent scholar, whose death has been recorded this week, had, as an orientalist, many points of contact with Jewish studies and students. In his early reminiscences, entitled "Auld Lang Syne," he speaks with admiration of the angelic face and temper of Felix Mendelssohn and of Heine, whom he saw as in a vision. His native village of Dessau was that from which Moses Mendelssohn had found his way to Berlin.

Dr. HERMANN MAY.

A most distinguished barrister of Hamburg, Dr. Hermann May, died a Florence a fortnight ago, where he had sought rest and cure for nervous debility. His body was removed to his native place of Hamburg, and the funeral took place last Sunday morning at the Jewish Cemetery of Ohlsdorf. The immense number of those who attended the funeral was in itself a proof of the high esteem and love in which the deceased was held amongst all the classes of the Community, Jews as well as Christians. The deceased was born in 1832, and was thus in his 69th year. He was the son of the late well known Z. H. May, who for many years occupied the post of Chief Secretary to the Jewish community. He was for many years Deputy to the Hamburg Bürgerschaft (Hamburg's Legislative Assembly), and as a Liberal belonged to the Left Centre party. He was also a member of the Hanseatic Chamber of Advocates, of which he was the Junior President. In 1858 he was initiated as a Freemason in the Hamburg Lodge Emanuel, one of the united five lodges working under the Hamburg Grand Lodge, in which he had passed through all stages, and had filled the various official posts, including that of Worshipful Master, being afterwards elected Honorary Master of the Hamburg Grand Lodge. He was a member of the Jewish Reformed community. The deceased was a member of various associations, in all of which he held prominent posts, being mostly their Chairman. Among the many who attended the interment were Dr. Hachmann, the Burgomaster, as also the Senators, Dr. Burchard, Dr. Predöhl and Dr. Schröder. The Bürgerschaft was represented by its President, Siegmund Hinrichsen, by other members of its management and a great number of private members. The President of the Hanseatic Chamber of Advocates, Dr. Antoine-Feill, senior, was also present, as were likewise many barristers and merchants, and a deputation of the Lodge Emanuel of Freemasons. The coffin was literally covered with rich and costly wreaths sent by friends and by the various associations whose member Dr. May was. His wife and relatives having taken their places in the Mortuary Chapel of the Cemetery at the foot end of the coffin, which was flanked at each end by four silver candelabras, and surrounded by living palms and laurels, Herr M. Henle, Chief Cantor of the Temple, recited the prayer, "The Lord, faultless is His dealing and just His rule." He next intoned the hymn, "Soul, why art thou sad?" which was sung by the Temple Choir. Dr. Mittelstrass, the deceased's partner, and his friend, then addressed the audience, and dwelt upon the great merits of the departed as a champion of truth, liberty, and right, and a warm patriot. Dr. Antoine-Feill, senior President of the Hanseatic Chamber of Advocates, spoke on behalf of that body, paying a high tribute to the deceased, with whom he had worked for upwards of twenty years as a member of its administrative Board. Pastor Klapp, Past-master of the Lodge Emanuel, spoke on behalf of the Freemasons, and likewise dwelt upon the great merits of the departed, and the loss his demise entailed upon Freemasonry. In the name of the Left Centre party of the Bürgerschaft, Herr Nirrnheim then made a short speech full of recognition of the great services rendered by Dr. May to his native town and to the legislative body of which he was an illustrious member and an indefatigable worker.

The Choir then sang "Stille Deinen bittern Kummer," by W. A. Mozart whereupon the coffin was carried to the grave. While it was lowered into the grave the Choir intoned "Ueber den Sternen wohnet Gottes Frieden," at the conclusion of which Dr. Seligman, Preacher of the Temple, recited the prayer for the dead, concluding with the words, "God has given, God has taken, God's name be praised."

The Polna Murder.

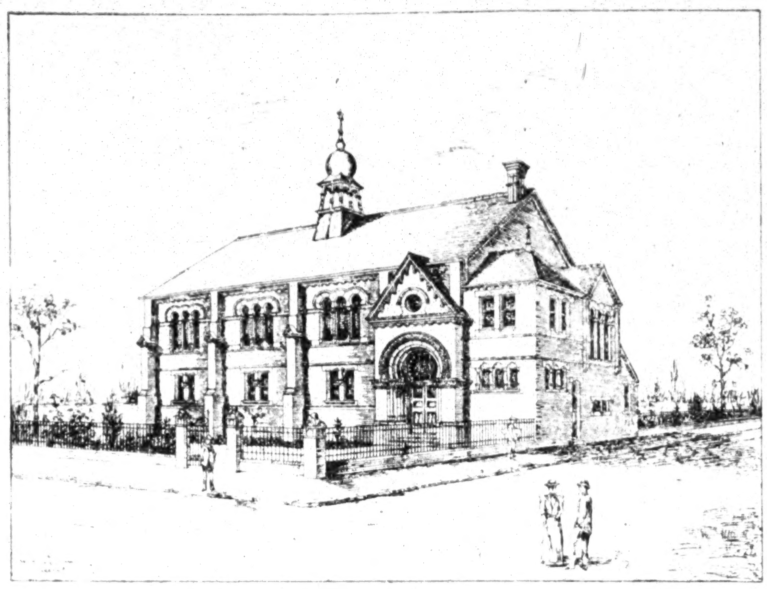
The trial of Leopold Hülsner for the alleged murders of Agnes Hruza and Marie Klima Hülsner commenced at Pisek (Bohemia) yesterday week the 25th ult. Owing to the large number of witnesses the trial will be protracted until the 10th inst. It has been arranged that the hearing of evidence shall terminate on the 7th. The 8th and the 9th will be devoted to the speeches of the Counsel on both sides, and on the 10th the court will deliver judgment.

Hampstead Jewish Literary Society.—The inaugural meeting of thi Society was held at the West Hampstead Town Hall on Sunday last, when Mr. Albert H. Jessel delivered a lecture on Sir Thomas More's "Utopia." Notwithstanding the very inclement weather, there was a good attendance. The Rev. A. A. Green presided, and a discussion after the lecture was opened by Mr Rufus Isaacs, Q.C. On the motion of Mr. H. P. Arnholz, seconded by Mr. L. J Greenberg, a hearty vote of thanks was accorded to Mr. Jessel for his much appreciated lecture. We are requested to mention that in addition to the lectures already annonnced, five musical evenings will be held. Mr. Jules Koopman has kindly volunteered to conduct an amateur orchestra of a sufficient number of instrumentalists.

THE NEW READING SYNAGOGUE.

CONSECRATION SERVICE.

PRESENTATION TO MRS LIONEL LUCAS.



THE CONSECRATION SERVICE.

BY OUR SPECIAL REPORTER.

The new synagogue in Junction Road, Reading, was consecrated by the Chief Rabbi on Wednesday afternoon. The foundation-stone was laid on the 21st of March last by Mr. Osmond E. d'Avigdor-Goldsmid, and at the same time, the four corner stones of the building were successively laid by Mr. Claude Montefiore, the Chief Rabbi, the Rev. Dr. Gollancz and Mr. Mark Moses. Permanent records of these ceremonies exist on the stones in polished white marble tablets, with inscriptions engraved and gilded. This work, as well as the engraving in large type, gilded and burnished, of the letters on the polished white marble tablets of the Law, forming part of the handsome Ark, was executed by Messrs. Harris and Son, of Beaumont Street, Mile End. The writing on the foundation-stone was presented by the firm gratuitously. When the ceremony took place in March, more than £2,000 was still required to complete the building fund, and it was feared that unless this amount were speedily forthcoming—and of this there was at the time little prospect—the building operations would have to be delayed. Happily, the fear was not realised, for within a month a member of the community, who wished to remain anonymous but whose identity has since been revealed—*i.e.*, Mrs. Lionel Lucas—generously lent the Reading Congregation the sum of £1,500 free of interest. Mrs. Lucas, who was present at the laying of the foundation and corner stones, was no doubt prompted to this kindly act by her reverence for the memory of her lamented uncle, Sir Francis Goldsmid, who represented Reading in the House of Commons. This circumstance also explains the leading parts taken at the function in the early part of the year by Mr. Claude Montefiore, and Mr. Osmond d'Avigdor-Goldsmid, nephew and grand-nephew of Sir Francis Goldsmid.

Several of the visitors at the Consecration Service travelled from London, and were received at Reading Railway Station by the Rev. N. Aarons, the Reader, and Mr. Samuel Tenser, the Warden of the Congregation, under whose care they were driven to the residence of Mr. Dunbar, "Cromdale," Oxford Road. Here they were received by Mr. I. Ehrenberg, and escorted by him to the synagogue, which was tastefully decorated with flowers and plants, and was filled to its utmost capacity both with Jews and Christians.

Among those present at the Synagogue on Wednesday were the Chief Rabbi and Mrs. Adler, the Rev. Dr. Gollancz and Mrs. Gollancz, Sir Samuel and Lady Montagu, Miss Caroline Goldsmid (one of the two surviving sisters of Sir Francis Goldsmid), Mrs. Lionel Lucas, Mr. Osmond E. d'Avigdor-Goldsmid, Miss Sylvie D'Avigdor, Mr. Mark Moses, Miss Clara Harris, the Mayor Designate of Reading (Mr. A. H. Bull), Alderman Martin, Councillor Bonny, Councillor Bell, the Rev. E. Ennell, the Rev. M. Sewell, Captain Henderson, Inspector Gentle, Mr. C. Keyser (the Conservative candidate at the recent General Election), Dr. Holden, Dr. Stansfeld, Messrs. Israel Ehrenberg, President, and Mr. Samuel Tenser, Warden of the Reading Congregation, Messrs. Percy Cohen, Israel Rosen, David Rosen, A. Solomons, L. Levinsohn, John Solomons, members of the Building Committee, Harry Lipman, Hon. Secretary of the Congregation, A. Solomons, S Cohen, Bowman, Richie, Reed, Dyke, Dunbar, Hannan, Reed. and Robinson. Lord Wantage had accepted an invitation, but was prevented from attending. Mr. Palmer, M.P. (for Reading), was also prevented from being present owing to his absence in Scotland. Mr. Israel Pulvermachor, a member of the Building Committee, was absent, having met with an accident.

Baskets of flowers were handed to Lady Montagu, Mrs. Adler, Mrs. Lucas and Mrs. H. Gollancz, on their arrival, by the Misses Lily Ehrenberg and Leah Aarons and Masters Harold Cohen and John Rosen.

Immediately prior to the Consecration Ceremony the Synagogue was formally "opened" by Sir Samuel Montagu, one of the Treasurers of the Building Fund to whom a silver key was presented. On the key was engraved the following inscription :—"Presented to Sir Samuel Montagu, Bart., on the opening of the Reading Synagogue, October 31st, 1900." Beneath the inscription is Sir Samuel's crest.

The order of service followed the usual lines, commencing with the entry into the Synagogue of a procession of gentlemen, bearing Scrolls of the Law, headed by the Chief Rabbi, and consisting of the Rev. N. Aarons, Sir Samuel Montagu, Mr. d'Avigdor-Goldsmid, Messrs. Mark Moses (London), S. A. Prashner (Maidenhead), Samuel Tenser, Solomons and I. Ehrenberg.

The verses from Psalms and the various Psalms during the circuits, with the Sepharim, were chanted by the Rev. Dr. Gollancz and the Choir of the Bayswater Synagogue, ably conducted by Mr. Arthur M. Friedlander, who composed nearly all the music. Mr. Angelo A. Asher presided at the organ, and played several voluntaries with considerable feeling. After the Rev. Mr. Aarons, the Chazan, had read Mincha, the Chief Rabbi delivered the following

SERMON.

My Dear Brethren,—Emotions of keen rejoicing and heartfelt gratitude must have thrilled your hearts as you entered these sacred walls to take part in the solemn ceremonial, which has gathered us together. Keen rejoicing and deep gratitude to God, that you have overcome the serious difficulties which you successively encountered, and that by the kindly aid of gracious friends you possess a building not unworthy of the high and holy purpose which it is to serve. And although its dimensions be but small yet I hope that the comforting promise will be realised with respect to your Congregation. "Though thy beginning be small, yet thy latter end will greatly increase." I hope that ere long a suitable school-house will be built, and a Minister's house will be added. I hope that a goodly number of our brethren will be attracted to this town, where they can live in comfort amid healthy surroundings, away from the jostling crowd and deafening roar of the huge overgrown metropolis. My brethren, however deep the interest which I take in your welfare, I can be with you but at rare intervals. I am therefore anxious to address you a few words of loving counsel, which, however feeble and inadequate may be the form in which they are presented to you, will yet gather force and impressiveness from the Divine utterance on which they are based. We shall read the following verse in the lesson of Sabbath next (Genesis xvii., 1.) "The Lord appeared unto Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect." The word "perfect" reproduces but inadequately the idea conveyed by the Hebrew תמים. King James' translators seem to have felt this; for they suggest two other equivalents on the margin, "upright" and "sincere." Yet these words, although they express a part of what is contained in the original do not give its exact tone. תמים means literally *whole* and *entire*. When the Lord says unto Abraham, "I am the Almighty God; walk before me, and be thou perfect," He called upon him to place his implicit confidence, his perfect and unshaken trust in the Ruler of the Universe, to fear no one but Him, to obey His commands with unquestioning obedience, and in His service to quail before no difficulty, to be daunted by no danger. Hence the adjective *loyal* world perhaps be the nearest equivalent to the Hebrew תמים. Right nobly did Abraham respond to the lofty appeal here made to him. The distinguishing feature of his character is the loyalty with which he perseveres in the line of conduct he has struck out for himself, uninfluenced and untainted by the evil example of the nations in whose midst he dwelt. The Lord enjoins upon him the fulfilment of the most arduous tasks; he obeys without hesitation. The Lord demands of him the sacrifice of one whom he loves best in life; he complies without a murmur. And thus his life stands before us, not indeed without some flaws and failings—for he was but human, yet marked by so noble a consistency, that the prophet justly calls upon us to regard the patriarch as our ideal. "Hearken to me ye that follow righteousness, ye that seek the Lord, look unto the rock whence ye are hewn. Look unto Abraham your father!" It is to the practice of this golden virtue of loyalty that I invite you to day. This loyalty does not mean merely fealty to our sovereign and country—an emotion never more glowing, never more enthusiastic than during these days, when we have welcomed our citizen heroes home with joyful acclaim. It signifies fidelity to a faith and attachment to a cause amid the most trying circumstances, despite danger, discouragement and trials. This whole-hearted, this whole-souled loyalty of your lives should be given by you, even as it was by Abraham, to our best and truest friend, our Father in heaven, to Him who has made, who preserves and keeps us, who bears with us in all our infirmities, who sympathises with all our sorrows, to whom the pulse of every beating heart is known, who sees every tear we shed. This, our truest friend has revealed to us the mystery of life, has manifested his will to us, has enjoined upon us ordinances that are to remind us of Him amid all the temptations, the warfare and the revelry of the world. He has taught us a religion which has affected the thoughts of all the indwellers of earth whom it has reached, a religion that inspires us to yearn for something nobler, something better than the things of this world, the yearning to become more and more God's children by reverencing Him and loving Him, by doing justly, and loving mercy and walking humbly before Him. It is for this law and this religion that your unfaltering loyalty and unwavering allegiance are claimed, this law and religion which has been handed down from father to son through centuries of pain and sorrow, of suffering and anguish. What is the essential nature of this loyalty? It means allegiance to a cause, despite the difficulties and privations which such allegiance entails. Our religion, and indeed every religion worthy of the name, entails privations, and demands sacrifices. For what is religion? As its very name implies, it is a binding back, a restraining of men and women. It means a control of their wayward passions, the arrest of their natural impulses and desires. The entire purpose of religion is concentrated in the Divine words: "Ye shall not seek after your own hearts and your own eyes after which ye use to go astray." Loyalty demands of you that you take upon yourselves the restrictions and make the sacrifices which Judaism calls for, with a cheerful heart and a willing mind, keeping the Sabbaths of the Lord and hallowing His festivals, regarding it as a high privilege, one to be cherished and prized above all things to do your part in preserving the inheritance of your fathers—a great and historic faith. Happily, at the present time, in this dear realm of England, this glorious land of justice and freedom, the fact of our being Jews does not involve any civic disqualifications or loss of social caste. On the contrary, the more a Jew honours his faith the more is he honoured himself. But are we not beset by endless temptations that urge us to flag in our loyalty? The day which we are bidden in the divine decalogue to consecrate to rest and to worship is not the one hallowed by our Christian fellow-countrymen. Week after week, the temptation assails us to follow our usual avocations on the sacred day, and, alas! too many succumb to the seducer's wiles. Idols of silver and gold are not worshipped as they were in the days of Abraham, but are there not those who set gain and success above all other things, and who, in their passionate eagerness of pursuit, trample on God's laws of righteousness, honesty and truth? Can there be a more wicked treachery than this? It is related in history that, about three centuries ago, the Spaniards, under Phillip II., were besieging the little town of St. Quentin, on the frontiers of France. The ramparts were in ruins; fever and famine were decimating its defenders. The terrified population were beginning to whisper the dread word "Surrender." One day the Spaniards shot over the city walls a shower of arrows, to which were attached little strips of parchment, and on them was written a promise to the inhabitants to spare their lives and property if they would surrender. The Governor of the town was Coligny, afterwards the great leader of the Huguenots. He took a piece of parchment and tied it on a javelin, and wrote upon it the words, "Regem habemus"—"We have a king." That was his only answer to their threats and seductions. That was true loyalty displayed amid the greatest danger, loyalty that was ready to sacrifice everthing, even life itself. Have we not such a king? "The Lord who reigneth for ever and ever." And however alluring the tempter's voice we should regard it as infamy to turn traitor. With the last gasp of our breath, and the last drop of our blood, should we not remain faithful to the dictates of our law? And in whatever shape and guise the tempter comes to us to transgress the bidding of the divine law, we should reply with calm dignity: "The Lord God forbid it me that I should give up the inheritance of my fathers to thee." I would entreat you to prove your loyalty to the house of prayer which has this day has been consecrated. It would be nothing less than treachery if, after having reared this builing, you suffer it to remain void of worshippers, as God's holy Sabbath comes round. Nothing less than treachery, if you would sully its services by irreverence, by lack of devotion, and by idle words of converse. Nothing less than treachery if you allow differences on trivial matters to loosen the bond of brotherhood that should encircle you all. Nothing less than treachery if you permit your children to grow up in ignorance of the duties and beauties of Judaism, in ignorance of the language supremely blessed as the medium of revelation, in which we offer up our praise and prayer to our Father in Heaven. But the basest teachers of all would be if you fail to practise in your lifes outside the synagogue the lessons of truth, righteousness and purity that are here proclaimed. Brothers and sisters, young and old resolve this day to prove yourselves true and leal, unfaltering and unwavering to your God and your faith, so that after a life of worth and goodness you may enter Heaven, the land of the leal.

PRAYER.

Blessed art Thou, O Lord, who art good, and dispensest good. Merciful and gracious God! We lift up our soul unto Thee. We yield our hearty thanks unto Thee for having blessed the work of Thy children's hands, and enabled them to erect this house wherein they may assemble to worship Thee, and to hear Thy holy word. To Thee we consecrate this house. To Thee who dwellest amid the praises of Thy people Israel, to Thy worship and adoration. May Thine eyes be open unto this house, to hearken unto the supplications of Thy people Israel, who will come here to pray with reverence and devotion. Bestow Thy gracious blessing upon all who have laboured with unflagging zeal for the erection of this house, upon Thy servant who has performed the opening ceremony, upon those whose hearts have stirred them to bring their gladsome offerings, and upon all who will maintain this house by their willing service. May they who worship here be united with each other in the bonds of peace and brotherhood, of affection and good fellowship. May Thy loving kindness be upon Thy children. Prosper the work of their hands in their various occupations and callings, so that they may support themselves and their household. We implore Thy blessing upon our Queen. Send Thy comfort to her mother's heart, and to all who mourn the death of the gallant prince who has fallen in the service of his country. May the dark cloud of war speedily pass by, and the light of peace shine upon earth. And may the time speedily arrive when the nations of the world shall no longer strive and destroy, when Thy Kingdom of righteousness will be established from sea unto sea, even to the ends of the earth. Amen.

The REV. DR. GOLLANCZ recited the Prayer for the Queen and Royal Family. A collection followed, and a prayer was offered up for the donors. The service concluded with the singing of Psalm 150 and *Adon Olam*. Mr. Angelo Asher played the war march from "Athalie" as the visitors dispersed.

The following gentlemen acted as stewards under the direction of Mr. Percy Cohen: Messrs. I. D. Rosen, L. Levinsohn, K. H. Samuel and Sol. Tenser, John Solomons, S. A. Prashner, Ernest M. Gollancz, H. Lipman.

In recognition of the many and valuable services rendered by him to the congregation the Rev. Dr. Gollancz has been presented with a permanent seat in the synagogue at the side of the Ark. Mrs. Lionel Lucas has also become a seatholder.

The gifts to the synagogue include a perpetual lamp, by Mrs. Nathaniel Montefiore; covers for Reading Desk or other necessaries, by the Rev. Dr. and Mrs. Gollancz, in memory of the late Rev. S. M. Gollancz; curtains for the Ark, by Mr. and Mrs. Lipman.

The synagogue has seating accommodation for 124 gentlemen on the ground floor, and for 133 ladies in the gallery. The entrance to the synagogue is by a porch and a spacious vestibule, in addition to which is the staircase leading to the ladies' gallery and committee room. An office and also a gentlemen's cloak room and lavatory are provided on the ground floor. A committee room, and a ladies cloak room and lavatory are placed on the first floor, end approached from the landing to the ladies' gallery. A dressing room and mikvah, the latter lined with white tiles and having marble steps, have been arranged on the ground floor. These rooms have a separate entrance in Clifton-street. The building, which is built of brick and stone, has been designed in Mooresque style, and has a domed flèche on the roof. The Ark is a fine structure, and is painted in white and gold. The building has been erected by Mr. Dixon, builder, of Reading, from the designs and under the superintendence of Mr. W. G. Lewton of Reading.

In the vestibule are two tablets, containing the following inscriptions:—

This tablet is placed here by the Hebrew Congregation to record their obligation to Mrs. Lionel Lucas, of London, for her munificant assistance towards the erection of this Synagogue. October 1900 5661.

READING HEBREW CONGREGATION.—This Synagogue was consecrated by the Rev. Dr. Hermann Adler, LL.D., Chief Rabbi, and the Rev. Dr. Hermann, Gollancz, M.A., D.Lit., and opened by Sir Samuel Montagu, Bart., on Wednesday October 31st, 1900-5661

EVENING RECEPTION.

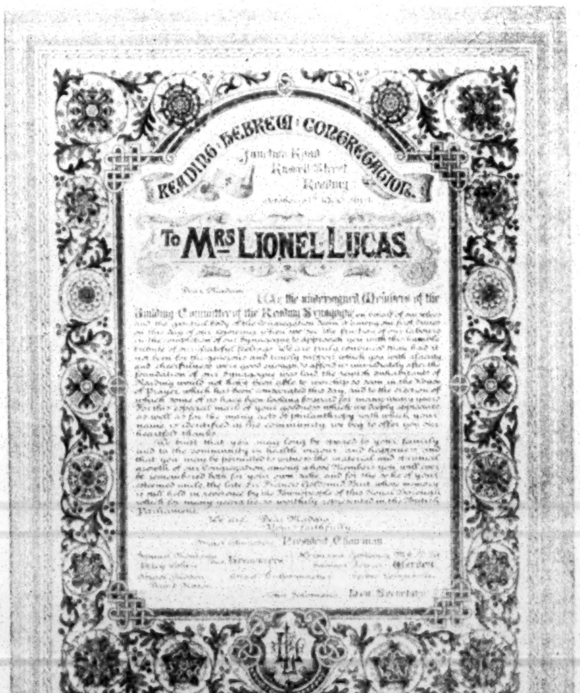
To celebrate the consecration of the synagogue, a reception, which was numerously attended, was held in the evening in the commodious Corn Exchange. The guests were received, on behalf of the Building Committee, by the Chief Rabbi, Sir Samuel Montagu, the Rev. Dr. H. Gollancz, and Mr. Osmond d'Avigdor-Goldsmid. Mr. I. Ehrenberg presided. During the intervals between the selection of popular music, performed by Mr. R. S. Coate's string band, several speeches were made.

Sir SAMUEL MONTAGU said that he had been exceedingly pleased to have opened the synagogue, and to have been connected with the movement from its inception. The success which had been achieved had certainly done credit to the Building Committee, whose perseverance he admired. When he last attended a meeting of the Building Committee he did not expect so speedy and complete a success.

Mr. PERCY COHEN, co-Treasurer with Sir Samuel Montagu of the Building Fund, submitted the financial report, which showed that the freehold ground had cost £420, the building £2500, and furnishing and other incidentals £400, making a total of £3320. Towards this amount £1,410 19s. had been received in donations, and Mrs. Lionel Lucas had advanced £1,500, so that a deficit of £409 1s. had still to be met. Mr. Cohen referred to the services of the Rev. Dr. Gollancz and to the financial help given by Sir Samuel Montagu and Mr. d'Avigdor-Goldsmid.

Mr. MARK MOSES proposed the health of Sir Samuel Montagu, the Chief Rabbi and the Rev. Dr. Gollancz. Speaking of Sir Samuel Montagu, Mr. Moses dwelt on that gentleman's great work for the Jews in East London by the establishment of the Federation of Synagogues. It was to his initiative and munificence that they owed the institution of the Federation Burial Society in the benefits of which the Jews in Reading shared to the fullest extent. When he (Mr. Moses) told them that Sir Samuel Montagu had spent something approaching £15,000 on his East End Scheme during the past few years they would appreciate the nobility of his aims and his whole-hearted generosity in carrying them out. But it was not only money he had spent for which the East End Jews had to thank him, they were also indebted to him for the actual hard work, energy, and time and assiduous attention to detail he had given to the good cause. With all his work in the metropolis he had still found time to give his personal assistance and attention to the Reading congregation. As to the Chief Rabbi the greatest testimony to his merits was the esteem in which he was held by all sections of society, Jewish and non-Jewish, in all parts of the world. Through his statesmanlike, broad, and liberal-minded policy, he had allayed sectional prejudices, and gained the admiration and veneration of those who held the most divergent views. When Dr. Adler was first approached and his patronage solicited for the proposed synagogue at Reading it was a happy thought on his part to ask the aid of the Rev. Dr. Gollancz, who, from the very start, had thrown himself heart and soul into the work, and with unflagging

Mrs. LIONEL LUCAS.



READING HEBREW CONGREGATION

To Mrs LIONEL LUCAS

PHOTOGRAPH OF THE ADDRESS.

energy and wonderful enthusiasm had piloted the scheme through all its difficulties until the most brilliant success had been achieved.

Sir Samuel Montagu had left for town before Mr. Moses's speech.

The Chief Rabbi was, therefore, the first to respond. After complimenting the borough of Reading on its public spirit, Dr. Adler said that the new synagogue was a great tribute to the zeal which animated the Jewish residents. It was an ornament to the town, and reflected credit on the skill of its architect. It reflected credit also on those Jews not residents of Reading who, with noble generosity, came forward to assist the movement. Nothing had moved him more deeply than when Mrs. Lionel Lucas announced her intention not to let the sacred work flag through lack of funds. In these days of indifference he was glad to meet with a lady who showed such enthusiasm for her holy faith.—(Cheers.)

The Rev. Dr. Gollancz who also responded, congratulated the congregation on having a synagogue worthy not only of Reading but of any district in any part of the Empire. It reflected credit on the Executive, the Architect, and the builder that they had turned out a building which could not have been erected in the metropolis at twice the cost. He hoped the congregation would not rest content until the Class-rooms had been annexed, and a minister appointed who would be capable of addressing them in English, and of teaching their children in pure Anglo-Saxon. Dr. Gollancz concluded by paying a tribute to the energy and pertinacity of Mr. I. Ehrenberg and Mr. Percy Cohen.

The Mayor-Designate (Councillor Bull), said that he had been asked by the Mayor, who was engaged elsewhere on other good work, to perform a pleasant task. On behalf of his fellow townsmen he welcomed the Jews to Reading, and expressed the hope that they would increase in numbers. The special duty entrusted to him was that of presenting an address and a sketch of the synagogue to Mrs. Lionel Lucas—(Cheers). It was peculiarly fitting that Mrs. Lucas should have done something for Reading, for there were still residents of the Borough who remembered how much it owed to her late uncle, Sir Francis Goldsmid. In asking Mrs. Lucas' acceptance of the testimonial, he begged her to regard him as the mouthpiece of the Jews in Reading, all of whom, rich and poor alike, had subscribed to it out of gratitude for her kindness. He hoped she would be spared for many years to continue her good work for the Jews in this country—(Cheers). The Mayor-Designate then read the address, of which the following is the text:

Reading Hebrew Congregation, Junction Road, Russell Street, Reading.
October 31st, 1900–5661.

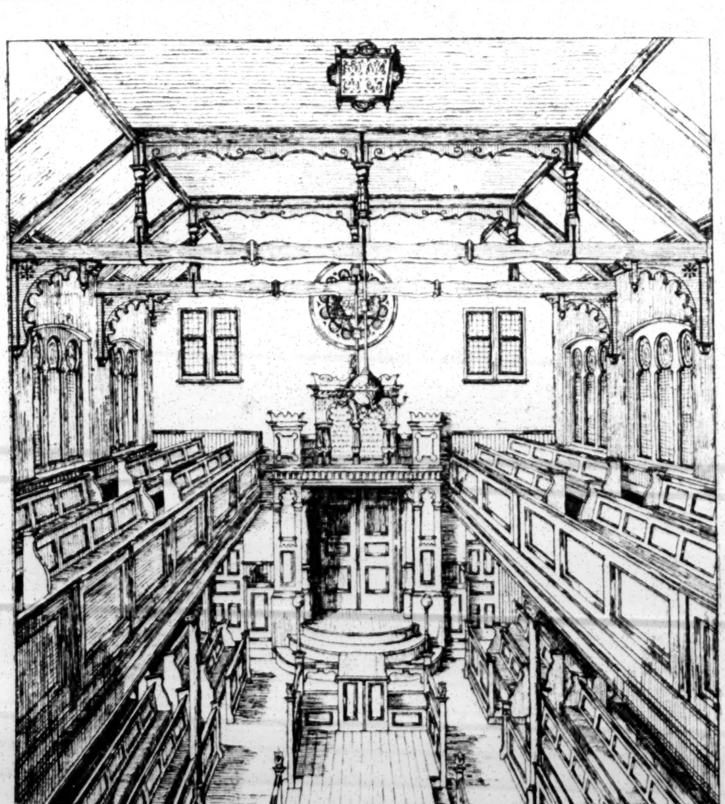
To Mrs. Lionel Lucas.

Dear Madam,—We, the undersigned members of the Building Committee of the Reading Synagogue, on behalf of ourselves and the general body of the Congregation, deem it among our first duties on this day of our rejoicing, when we see the fruition of our labours in the completion of our Synagogue, to approach you with this humble tribute of our grateful feelings. We are truly convinced that, had it not been for the generous and timely support which you with alacrity and cheerfulness were good enough to afford us immediately after the foundation of our Synagogue was laid, the Jewish inhabitants of Reading would not have been able to worship so soon in the House of Prayer which has been consecrated this day, and to the erection of which some of us have been looking forward for many weary years. For this especial mark of your goodness, which we deeply appreciate, as well as for the many acts of philanthropy with which your name is identified in the community, we beg to offer you our heartfelt thanks.

We trust that you may long be spared to your family and to the community, in health, vigour, and happiness, and that you may be permitted to witness the material and spiritual growth of our congregation among whose members you will ever be remembered, both for your own sake, and for the sake of your esteemed uncle, the late Sir Francis Goldsmid, Bart., whose memory is still held in reverence by the Townspeople of this Royal Borough, which for many years, he so worthily represented in the British Parliament.

We are, Dear Madam,
Yours faithfully,
Israel Ehrenberg (President), Chairman.
Samuel Montagu, Bart. } Treasurers.
Percy Cohen, }
Hermann Gollancz, M.A., D Lit
Samuel Tencer (Warden).
Israel Rosen.
David Rosen.
Israel Pulvermacher.
Lewis Levinsohn
John Solomons, Hon. Secretary.

Mrs. Lionel Lucas, who was loudly cheered, said that nothing had ever given her greater pleasure than her attendance at the beautiful Synagogue that afternoon. She hoped all would find as much happiness as she did in attending synagogue every Sabbath, and that they would impress upon their children how beautiful was their religion, and that they could be at the same time good Jews and Jewesses and good English men and women. The more they respected themselves and their religion, the more would they be respected by their Christian neighbours. She remembered having been told, many years ago by her aunt a sister of Sir Francis Goldsmid, that when the late Duke of Sussex presided at a festival of the Jews' Hospital his Royal Highness made the remark; "Respect yourselves and you will be respected." When she first came to reside at Berkhampstead Jews were not known there and it was feared that she might upset the peace of the town. She, however, enjoyed the utmost respect, and this could not have been the case had she not been true to her religion. To mark her pleasure at the day's proceedings she wished the congregation to regard its indebtedness to her as being £1,400, not £1,500.—(Cheers.)


SKETCH OF THE INTERIOR.

Alderman Martin, in proposing "Prosperity to the Reading Congregation," said he had been greatly privileged to have been present at the unique and solemn consecration ceremony. He coupled with the toast the name of Mr. I. Ehrenberg, who had worthily followed in the footsteps of his late father, the real founder of the Reading Congregation.

Mr. I. EHRENBERG,
President of Reading Synagogue.

Mr. I. Ehrenberg, in responding, said that the Jews in Reading wished to take their share in everything that concerned the welfare of the borough, and for this purpose they would like to have a minister, trained at Jews' College, who could represent them on public bodies. Mr. I. Ehrenberg expressed the indebtedness of the congregation to Dr. Gollancz and to Alderman Martin, who had placed his professional services at their disposal at an almost nominal cost.

Mr. S. A. Prashner proposed "The Visitors."

Mr. O. E. d'Avigdor-Goldsmid, in responding, said that it was gratifying to see the very friendly feeling which existed between the Jews and their Christian neighbours. It rested on the Jews to continue to merit that good feeling. It was particularly gratifying to him and to Mrs. Lionel Lucas to see how well remembered the late Sir Francis Goldsmid was in the town.

The Mayor-Designate also replied.

The concluding toast was "The Architect," proposed by Councillor W. Bonny, and responded to by Mr. W. G. Lewton.

The festivities were kept up until a late hour of the evening.

Sonnet
To one Troubled as to the Condition of Anglo-Jewry.

◆

O thou, sweet friend, would I might soothe thy fear!
Our night is dark—the little vessel drifts
Unpiloted, and heedless of its rifts
The shipmen prank themselves in festal gear,
And shout that all is well, afar and near,
What need have ocean-drifters of God's gifts
Of chart and compass? Lo, as each wind shifts,
The wandering vessel reels: its plight how drear!
Brave heart, despair not; all is not yet lost—
All is not lost beneath black Northern skies;
The slumberer awakens, tempest-tost,
And all his soul in anguish heavenward cries;
And Hope shines forth in Jewry's firmament—
One Ray of hope—The Star of Discontent.

X.

COLONIAL AND FOREIGN NEWS.

◆

GERMANY.

Jacob Jacoby has been convicted for perjury in connection with an incident arising out of the excitement caused by the Konitz murder. The prosecution asked for a sentence of fifteen months' imprisonment and loss of civil rights for two years. The sentence of the Court was for twelve months' imprisonment only.

The Emperor has bestowed the Red Cross medal on Frau Nanny Böhm in Berlin, Frau Bertha in Rawitsch and Sanitätsrath Dr. Schlesinger in Berlin.

MOROCCO.

The *Daily Express* correspondent at Gibraltar telegraphs that he has been informed by a gentleman connected with the American legation in Tangier, that the Washington Government, in view of the attitude of Morocco regarding the murder of an American citizen, Marcus Ezagui, has instructed the Consul-General to send a sharp note to the Sultan demanding the public execution of the murderers. These are known to the Moorish authorities, and are barefacedly walking about the streets of Fez. The American Government also demands a heavy indemnity for the family of the murdered man, and threatens that if these demands are not promptly attended to, the United States will take action. The course taken by America is applauded by the Tangier Press, which urges the European Governments to adopt stringent measures to enforce their claims.

North West London Synagogue.—Among the gifts presented to this synagogue were two handsome desk-covers in crimson silk velvet, beautifully embroidered with gold, made and presented by Mrs. Emanuel Berg, of Anson Road, N.

Sir Moses Montefiore Testimonial Fund.

A meeting of the Executive Committee of the Sir Moses Montefiore Testimonial Fund was held on Sunday last, at 26, Great Cumberland Place, the residence of the Chairman, Mr. Arthur Cohen, Q.C. At the commencement of the proceedings a motion was brought forward by Mr. M. N. Adler, M.A., seconded by Mr. Ellis A. Franklin, and carried unanimously, expressing the hearty congratulations of the Committee to the Chairman and to his son-in-law, Captain J. Waley Cohen (one of the Trustees of the Fund) on the latter's safe return from South Africa with the City Imperial Volunteers, of which he was a distinguished officer. Mr. Adler mentioned that Sir Moses Montefiore was one of the first to serve his country as a Volunteer. Mr. Cohen, in a graceful reply, said he was sure his son-in-law would appreciate highly, as he did himself, this mark of esteem and good-will on the part of the Committee.

Mr. D. Yellin, of Jerusalem, was interviewed in connection with the situation of the four Building Societies in Jerusalem, which the Committee has enabled to set up blocks of dwelling-houses away from the crowded portion of the city, by making them advances for that purpose free of interest. The Committee instructed Mr. Yellin to see to the transfer to the members of the two older societies of their respective houses on payment of the last instalment due from them.

Mr. H. S. Harris and Mr. H. M. Adler, B.A., LL.B., were re-appointed joint Hon. Secretaries.

The business of the meeting concluded with a vote of thanks to the Chairman and to Mr. H. S. Harris.

Proposed Brondesbury Synagogue.

A meeting for the purpose of founding a Synagogue and Class Rooms in Brondesbury and adjoining districts was held on Sunday last at "Restormel," Brondesbury Park. Mr. S. Barnett was elected Chairman. The meeting unanimously affirmed the necessity of founding such a Synagogue and Class Rooms, and appointed a General Committee for carrying out those objects. It was also decided that the United Synagogue should be approached for the purpose of admitting the Synagogue into the Union as well as for granting material support towards its erection. A Sub-Committee was appointed to search for a suitable site and to report to the General Committee. It was further arranged that a meeting of the General Committee should be convened at an early date to receive the report of the Sub-Committee, and to take action.

Jottings from South Africa.

Cape Town.

The annual meeting of the Cape Town Hebrew Congregation was held on Sunday, September 30th, Mr. H. Liberman, the Treasurer, being in the chair. The report and accounts were adopted. The Chairman, in mentioning that since the closing of the books on the 31st July last a considerable amount of revenue had been received, proposed that the sum of £500 be paid off the mortgage bond on the synagogue property. This proposition, being seconded by Mr. M. Eilenberg, was agreed to by application. The following gentlemen were elected to serve on the Committee, viz.: Messrs. M. Robel, J. Platnauer, A. Buirski and T. Friedlander, the Committee consisting of Messrs. D. Isaacs, H. Liberman, M. Eilenberg, S. Woolf, and the four gentlemen just named. Messrs. Abraham Liberman and Abraham Cohen were unanimously re-elected Auditors for the ensuing year. Mr. R. Rothkugel dwelt upon the ever-increasing need of a more commodious synagogue, and suggested that the Committee should be empowered to bring forward some scheme for building a synagogue at as early a date as possible. On the motion of Mr. J. Marks, seconded by Mr. M. Cohen, a vote of sincere congratulation was passed (the entire meeting rising when it was put from the Chair) to Mr. Liberman on his election at the head of the poll as a member of the Town Council of Cape Town.

Johannesburg.

Nothwithstanding the great shrinkage in the Jewish population of the Transvaal, services were held during the High Festivals by no less than seven congregations on the Rand alone. At the New Synagogue opposite Park Station, the officiating readers were the Revs. S. Manne, D. Wasserzug and Mr. S. Lipschitz. Mr. Manne who has established his reputation as a vocalist of high order, quite excelled himself on Yom Kippur, and his beautiful and deeply impressive rendering of the services on that day greatly augmented the circle of admirers. Mr. Wasserzug, who also read Shachris, preached a powerful sermon during the morning, deriving his text from the fifth chapter of Daniel. On Kol Nidrei night, the service was attended by Major General Wavell and staff. Before its commencement an unfortunate incident occured which somewhat marred its solemnity. The electric light was suddenly cut off, and efforts to re-connect it proving futile, the worshippers were reduced to the necessity of reading their prayers in the feeble light of a few candles, which simply made the darkness more visible. The solemn chanting of the precentor, the burial robes in which many of the worshippers were dressed, the dull gloom of the surroundings, all contributed to investing the service with a peculiarly weird and funeral air.

Preparations for Succoth are now in active progress, and the hearts of the faithful have been rejoiced by the timely arrival of genuine Palestinian esrogim and lulabim in spite of the 'block' on the Imperial Railway. For this privilege Johannesburgers are indebted to Mr. Vaughan, the Imperial Secretary.

Hammersmith Synagogue.—On Sunday last a general meeting of the congregation was held at the Vestry Room, at which there was a good attendance. Various matters of local interest were considered, the work of the Religion Classes being especially discussed. It was announced that a Wednesday evening lesson is now being given, in addition to the Sunday morning class. The meeting terminated with a vote of thanks to Mr. J. M. Levy, who occupied the chair.

Throat Affection and Hoarseness.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government stamp around each box. Of all Chemists.—Advt.

Notes from the Argentine Republic.

[From our Correspondent.]

Buenos Aires, 4th October, 1900.

The religious services were very largely attended this year. We have still another addition to the already too numerous small congregations, the latest being composed principally of the Jews from Smyrna.

The Sephardi congregation held a special service on the 27th ult., in memory of the late Rev. Samuel Nahon, of Tetuan. The crowded attendance and very manifest sorrow shown were an eloquent proof of the deep affection in which the late Rabbi was held by all Jews from Morocco. Special offerings were made on Kippur Day for the purpose of purchasing a very handsome Sepher to commemorate his memory, some members contributing as much as £5 and £10.

After many years of labour to collect the necessary funds, the Jewish community can now boast of two burial grounds, Ashkenazi and Sephardi. Both congregations have just completed the legal formalities for the purchase of their respective grounds. As an instance, among many, of personal sacrifices made for this object, the following deserves special notice: A poor Jewish widow (Tunisian) has charge of an office building for a living; she contributed one hundred dollars. A noble sacrifice to economise and make such a donation, out of all proportion to her hard earnings.

The prospects of the Jewish Colonies for next year are very good. If all goes well until December they will in all probability have the largest crop on record.

Simchath Torah rejoicings with us extend from synagogue to the ball-room, for which active preparations are now being made. D. H.

Musical and Dramatic Notes.

About a fortnight ago there was performed at Nürnberg (Bavaria) a four-act play called "Mirjiam and Serubabel." The performance took place in honour of Karl Scholl the author of the piece. He was formerly preacher of the Free Religious Community and celebrated his 80th birthday. He had freely dramatised the history of the liberation of the people of Israel, their thraldom under King Belshazzar of Babylon, his defeat by Cyrus, King of the Persians, and the capture and destruction of Babylon as transmitted to us in the Old Testament through the Chronicles, the books of Ezra and of Daniel. In reality the piece is, however, a fresh version of the drama "Serubabel" which Scholl had written under the pseudonym of F. Norman during his stay in Paris and Zurich and which was played in the fifties in the municipal theatres of Magdeburg and of Zurich. The *Fränkische Kurier* writes:—What critics wrote about fifty years ago about the original piece, namely that it was in excellent dramatic style, and was rich in striking incidents and great dramatic effects, that the dialogue was vivid, clear, and of deep thought—it reminds one in many places vividly of the poetical language of the prophets and psalms of the Old Testament—that can likewise justly be said of the new version.

Several of the Glasgow papers speak in high terms of the services rendered by Miss Kate Rozner at the recent concert held at the City Hall, Glasgow. Calling her "a particularly effective violinist," a critic writes of her performances as "characterised by an evidently thorough knowledge of her themes, while her bowing was excellent."

Miss Hilda Stephens, who has just returned from America after a successful season at Daly's Theatre, New York, whither she returns next season, wishes it to be known that for any Jewish charities she will give her services free of any cost. Her address is 74, Brondesbury Villas, N.W.

A suite by Mr. Algernon Lindo for orchestra was played at the classical concert at the Bournemouth Winter Gardens last week (Monday, October 22nd). Mr. Lindo conducted it himself, and it was so well received that Mr. Dan Godfrey, the manager and conductor of the concerts, has asked him to write a work specially for one of the concerts next season.

Queen's Hall.—The promenade concerts are drawing to a close; they are crowded every evening. Mr. Samuel Epstein, who possesses a very fine baritone voice, made a most successful debût. Messrs. Philip Lewis and Purcell Jones were able exponents of a Brahms concerts for violin and 'cello, and Mdlle. Séguel, a pianist of considerable ability, was heard for the first time last week. During next week several popular artists will appear, and the magnificent orchestra will perform the varied selection of instrumental music, both classical and secular.

Steinway Hall.—On Monday afternoon Madame Constance Handley, who has made herself a name on the continent, gave her first London concert (under the direction of Miss Alice Joseph). The hall was fairly well filled and the programme most attractive. Herr Liebling was the pianist, played with his usual ability and received quite an ovation; Messrs. Frank Boor and Mervyn Dene contributed vocal solos and duets most charmingly, Madame Handley is gifted with a fine voice, and a most imposing appearance; she sang in German, English and French with artistic taste, and promises to be a favourite here. Miss Helen Mar delighted the audience with her recital of American stories; Kálmán Rónay was the violinist and played extremely well, while Mrs. Symonds Tindal was a most able accompanist.

Miss May Joseph's Concert.—That very clever young pianist, Miss May Joseph, gave an excellent concert at Steinway Hall last Tuesday night, when a well chosen programme was rendered before an appreciative audience. The first item was Brahms' trio, Op. 101 in C. minor, with Miss May Joseph at the piano, Mr. Gerald Walenn, violin, and Mr. Herbert Walenn, violoncello. Mr. Copland followed with two pretty songs by A. Goring Thomas, to the first of which Mr. H. Walenn gave a 'cello obligato. The other vocalist was Miss Minnie Chamberlain, whose spirited rendering of "Love the pedlar" met with a hearty encore, but after Mr. Gerald Walenn's violin solos encores were the order of the evening, and almost every item was redemanded. The concert-giver herself, who also acted as accompanist, played with much feeling and brilliance Chopin's Nocturne Op. 48 and Valse Op. 42, and was associated with the Messrs. Walenn in N. W. Gade's Novellettn, Op. 29, Nos. 4 and 5. Early in the evening she was the recipient of a choice basket of flowers. A well-appreciated item was the 'cello playing of Mr. Herbert Walenn.

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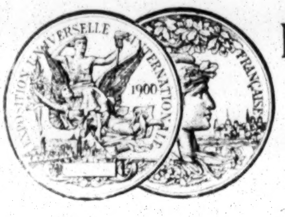

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Suitable for STOMACHIC TROUBLES IN OLD AND YOUNG, and especially noted as
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By reason of its beneficial action on the Stomach, Liver, and Kidneys.

Read the following Absolutely Voluntary and Unsolicited Testimonial from the Seat of War.
Ladysmith Camp, March 15th, 1900.
DEAR MOTHER,—I cannot write a long letter this time, for I am so busy all day long, but as I promised to write every mail I am doing so. I must tell you that this place is stinking, and the quicker we get out of it the better it will be for us. Out of nine men in our tent there is only me and another that has escaped illness. One man has gone in hospital, and the others are suffering from dysentery. It is terribly weakening and I hope that "LAMPLOUGH'S PYRETIC SALINE" will arrive in time, for it has proved a splendid thing. I have doctored the men with it, and have only one dose left, so I shall have to trust in Providence if I turn up queer. I have only had about three doses of it myself, for you cannot see others bad and know that you have a remedy in your haversack.—I remain, your loving Son, WILLIE.
(Private Allen, Army Post Office Corps).

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The JEWISH CHRONICLE

LONDON: FRIDAY, NOVEMBER 2, 1900—5661.

The Speeches of M. Waldeck-Rousseau.

It would probably not be an exaggeration to describe the speeches of M. Waldeck Rousseau, at Toulouse, last Sunday, as one of the most important events during the week in international politics. They have, in addition, a considerable and very direct interest for Jews in a country like France, where the situation and prospects of the Jewish community have somehow been distorted into an issue in National politics. Unfortunately, in one respect, there is cause for a little *arrière pensée.* The Premier put an end to any hopes that might have been entertained of the re-opening of the Dreyfus case. Neither Dreyfus nor Picquart can hope for immediate vindication. Humanity has found satisfaction, according to M. Waldeck-Rousseau, in the measure of clemency which followed the decision of the Court-Martial and so justice is done, and the affaire ended. There will be an Amnesty Act, and then—oblivion. It is a summary way of dealing with a great call for right and truth; and, whatever the Premier may think, an affront to humanity's sense of justice rather than a concession to it. But justice must away, we suppose, when the interests of the Government machinery demand, and thus the triumph of right must bide its time. In another speech delivered in reply to an address from the Rabbi of Toulouse, the Premier's words had a more pleasant ring. "The Government," he said, "shows that it is absolutely determined to remove all distinctions of race or religion. From the very outset it repudiated what it considers a legacy of barbarism. And in doing this it was inspired by the most elementary sentiments of equity and the highest teachings of the Revolution, and was also pre-occupied in maintaining the union of all Frenchmen." A noble oration, indeed! and sincere, too, when one considers the record of the speaker in Algerian affairs, in his attitude towards the anti-Semitic League, and in his recent rigorous suppression of Judæophagy in the army.

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The Coming Attack on the Religious Orders.

M. Waldeck-Rousseau's programme in reference to the Religious Orders, however, may well cause a little concern in Jewish circles. That these Orders are rich to the point of danger and wield an influence in the moulding of the nation, far too potent for the security of the State, cannot be contested. That any attempt to clip their wings is not hurriedly to be construed as an invasion of religious liberty may also well be maintained. Far be it from Jews who have felt the smart and the sting of religious persecution to approve of that oppression when applied to others. But the fact that even the English Government itself has found it necessary to pass acts of Mortmain, to disendow Church and monasteries, and to train its naval recruits in its own school, shows that the limitation of the power of religious bodies may go hand in hand with the freest extension of liberty of conscience; while, on the other hand, the fact that the French Congregations are practically co-ordinate in Power with the secular authorities, and are a dangerously hostile element in the State, may be held to justify M. Waldeck-Rousseau in the measures of self-defence he announces. Furthermore, those who bear in mind the sinister part which the Jesuits have played in the education of the army, and the fruit their action bore in the Dreyfus scandal may justly regard the further development of the Religious Orders as a greater menace to freedom than the curtailment of their power. No, it is not fear for religious freedom that may give rise to concern: but the possible effect of the Premier's measures on the Jewish position in France. His liberation of Dreyfus and his stand against the anti-Semitic brutality have already marked the Premier out as an instrument for attack by the enemies of the Jews. Any action he may take against the Religious Orders may only too possibly be pointed to as proof positive of the Hebrew influence in French politics, and thus the promised legislation may react deplorably on the Jewish situation. It would not be the first time that the bigots of the French Church had resorted to these tactics, or that the Jews of France found themselves between the clerical hammer and the ministerial anvil. For this reason, the utmost caution is incumbent upon our brethren across the channel. They need not be over-prominent or over-zealous in the coming assault on the Associations. Theirs is a delicate position, and it will require delicate handling.

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The Jewish Industrial School.

We have already given a description of the Jewish Industrial School for Boys which is in course of construction at Hayes, in Middlesex, and in aid of which Sir Edward Sassoon will preside at a dinner to be held on the 5th of December. £5,000 is still required to complete the £14,000 which the institution will cost, and to raise this amount an influential body of stewards are hard at work. They have before them a not altogether easy task, because an institution of this character represents a new departure, the necessity for which is not at first sight apparent to everyone who will be called upon to contribute. Some critics protest against any addition to the already overwhelming burdens of the community. Others fail to see the need of a separate Industrial School for Jewish boys. There is a conclusive reply to such objections. For many years the mixing of Jewish lads with Christian delinquents was tried at the East London Industrial School, Lewisham, and it was found not to answer. The authorities objected to continue the special arrangements that had been made on the ground that the presence of children of an alien faith militated against their bringing to bear upon the entire school that Christian influence which they deemed to be necessary. Other schools raised similar difficulties. The London County Council recently sanctioned the transference of Jewish inmates from Lewisham to Mayford, but only as a temporary measure pending the erection of a Jewish Industrial School. Industrial schools have invariably, in this country, to be initiated by private enterprise, although subsequently they are all but taken over and provided for by the State. The Protestants, the Roman Catholics and other religious denominations provide such schools for their own particular communities. Jews cannot refuse to do the same when the experiment of placing their lads in Christian homes has been tried and proved in every case to be a failure. Industrial Schools are often confused in the public mind with Reformatories but there is a vital distinction between the two kinds institution. The latter are for lads who have already been convicted, the former are to save them from becoming criminals by removing them from the evil influences to which they are exposed. In the absence of a denominational school to which Jewish boys of this class could be sent, the police magistrates have often been compelled to discharge cases brought before them, and this unsatisfactory state of affairs has been denounced as a crying shame, both by the bench and the press. The Home Office, the London County Council, the School Board, and other public bodies have all, at various times, urged upon our community the necessity of making special provision, and it would have been impossible for us to have treated such representations with neglect without laying ourselves open to the charge that we were shirking our responsibilities.

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Jewish Immigration to the United States.

We reproduce elsewhere some interesting opinions on the Jewish immigrant into the United States from the pen of an American Gentile critic—Kate Holladay Claghorn. The writer sets herself to combat the social and economic heresies which are at the bottom of the Alien Immigrant agitation. She shows how what looks at first the most unpromising of all material, is gradually absorbed into the fabric of the nation and becomes in the end a source of strength to it. This was the case with the Germans, who were once treated as so many outlaws. It was so with the Irish who were regarded as so much human scum drained from their native bog, but who are now a valuable element in the State. And, the writer argues, it should be so with the Jewish immigrants of to-day and yesterday. Nay, there is far more ground *à priori*, for this hope in the case of the Jew, than for his predecessors. He has physical vitality—which forms in the aggregate a valuable State asset; he is law-abiding (compare the Russo-Jewish statistics of M. Bloch); he is passionately anxious for emancipation from the squalor of poverty, he is industrious and sober. He is, above all, loyal to a fault to the land of his adoption. The writer of the article in question gives a handsome though far from unjust, recognition of these qualities. Nay, if there is any fault to be found against the Jewish immigrant, it is a striving for advancement almost too strenuous, and a loyalty to the nation that may seem sometimes more patriotic than the King's. But there is never any question of Jews adding permanently to that curse of modern politics—the submerged tenth. The hollowness of the outcry against foreign immigration into the States, and more particularly the fallacy of estimating wealth by the number of dollars in an immigrant's pocket, instead of by his skill as an artisan or his power as a labourer, has been argued again and again this many a day. It has received recently a striking confirmation in the Canadian North West.

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The Sabbath Morning Service.

We publish in another column some earnest observations on the Sabbath Ritual by Miss Dora Yates, M.A. The Rev. Dr. H. Gollancz brought the subject before his congregation at Bayswater in the course of his sermon on the first Sabbath after the Holidays, and not in the least too soon. It is a subject of importance to every synagogue which has adopted the division of the Service on Sabbath mornings. Dr. Gollancz insisted with much fervour on the necessity for restoring the Sabbath "Morning Service" to the congregation, which only assembles at present for the Reading of the Law, and to listen to the "Additional Service," in which many of the members do not even take the trouble to join. Such a state of things ought to be remedied. As things are at present, no real Sabbath Service is said by the bulk of the worshippers in our synagogues, and as for the rising generation, even of those who do attend synagogue, they scarcely know of the existence of the early Sabbath Service. The first few pages of our Prayer Book contain some of the finest specimens of real prayer, simple, appealing, and direct, and those who have been accustomed from their childhood to the Divided Service are strangers to these beautiful pages. Dr. Gollancz offered suggestions for remedying the present condition of things, which would apply equally to congregations other than his own, and the experiment is certainly worth a trial. For the sake of Judaism in England, we should like to see it succeed.

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Jewish Literary Societies.

The intellectual revival which we, perhaps too optimistically, see in the spread of Jewish Literary Societies in London, has extended to Hampstead. This district, too, has now entered the field with every appearance of earnestness, and a decidedly attractive lecture list. Before long London Jewry will become honeycombed with these admirable institutions, which, when knit together in some common bond of co-operation, should emancipate us still further from the yoke of the mart, and draw us a league or two further on the road of progress. It is easy, we know, to exaggerate these things, but on the other hand it is hard to over-estimate the fact that all these little leagues of light, if we may so term them, are sprung from the ranks of the people. They are not the inspiration of what are called "communal leaders," they derive no financial help from them, they think for themselves, and are not ladders on which some petty personality mounts to the satisfaction of some petty ambition. In at least one instance, indeed, a severely democratic spirit pervades the organisation and seems to bode a time when Anglo-Jewry, no longer a moral weakling, will discard its crutches and go forward in its own strength and its own will. In another sense, too, these societies are harbingers of hope. They are not valuable as mere instruments of intellectual advancement—agencies for instance of the growing Study Society. They also, as Mr. Bertram Jacobs, of the pioneer Society in the North, pointed out in his very able address last week, satisfy a great desideratum. They supply, in fact, what the community has hitherto characteristically neglected, viz., meeting places for Jewry. Every one of these Societies is a point of gathering for Jews who are groping their way towards a solution of the many problems that beset them. Each of them is a centre of discussion and of mutual counsel—a platform for the expression of opinion and the advancement of truth. Hitherto this interchange of views has either been scorned altogether, or left to the inadequate agency of the correspondence columns of the press. The rise of these numerous societies in our midst is a sign that *laissez faire* has gone out of fashion, and that we have discovered that there are questions to settle, and matters of great pith and moment on which the thinkers in Jewry must lay their heads together.

Jottings from Sydney.

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[FROM OUR CORRESPONDENT.]

SYDNEY, SEPTEMBER 10TH, 1900.

The annual general meeting of the members of the Great Synagogue was held at the Synagogue Chambers, on Sunday, September 9th. Mr. Louis Phillips, President, occupied the Chair. There was a large attendance of members. The first business of the meeting was to pass the annual report. The financial statement, presented by Mr. Harry S. Levy, the retiring Treasurer, was highly satisfactory. This shows a surplus of £93. The number of seatholders shows an increase of nineteen during the year, making 778 altogether. The report draws special attention to the improvement in the Choir under the leadership of Mr. Alfred Hill. Thirty-three lads have been Barmitzvah during the year, twenty-eight weddings were celebrated. There were fifty-eight births and forty-eight deaths. The following gentlemen were elected:—President, Mr. G. J. Cohen; Vice-President, Mr. Justice Cohen; Treasurer, Mr. Neville D. Cohen; Board of Management, Messrs. A. Blashki, Norman Cohen, S. Cohen, M. Gotthelf, R. L. Moss and L. Phillips.

In speaking on the report, Mr. Justice Cohen referred to a paragraph therein which notifies the fact that a letter of congratulation was sent to Mr. Louis S. Cohen on his appointment as Lord Mayor of Liverpool. He spoke in the most eulogistic terms of the way in which Mr. Cohen had carried out the duties of his high office, and particularly pointed out that with all the honours bestowed upon him he had not for one moment forgotten that he is a Jew, nor had he neglected the calls of his religion or of his coreligionists. Mr. Justice Cohen then proposed that a letter be addressed to Lady Samuel and the family of the late Sir Saul Samuel from the Jewish community of Sydney, expressing their sympathy with the bereaved family, and also their appreciation of the services which the late Sir Saul (a former President) had rendered to the community. The letter is in the following terms: "That this meeting desires to convey to Lady Samuel and family its sincere sympathy with them on the recent death in London of Sir Saul Samuel, K.C.M.G., C.B., Bart., and to express its recognition of the valuable services rendered by him to the community during his former residence in Sydney."

The death of Sir Saul Samuel was received here with great regret. He was a man who held the very highest reputation in Australia. Sir Edward Samuel, the present baronet, was serving on a jury when the news of his father's death was cabled. Unfortunately he was locked up two nights, and the news was not allowed to be communicated to him. Sir Edward is living at Strathfield, a suburb of Sydney—is married to Ray, daughter of Mr. Abraham Cohen, of London, and has two children—a son and a daughter.

An "Advertisement" Ball was held last week at the Town Hall, in aid of the Children's Hospital. Mrs. Fred Aronson was on the Executive, and must have been fully repaid for her arduous work by the complete financial and social success of the function. Several Jewish ladies "advertised" leading firms. Amongst others, Mrs. Aronson represented "Sunlight Soap"; Mrs. Harry Levy, "Messrs. Angus and Robertson, leading book-sellers"; Miss Ella Marks advertised "Miss Goodenough, a florist"; Mr. Hubert Isaacs was "St. Jacob's Oil"; Miss Blanche Davis, "The Federal Steamship Company"; and many others.

The engagement is announced of Miss Cohen, daughter of Mr. G. J. Cohen, to Mr. Reggie Marks, son of Mr. A. Marks, of Melbourne.

"The Jewish Soldier."—In compliance with numerous suggestions, we have reprinted in pamphlet form the powerful patriotic poem "The Jewish Soldier," by Mrs. Henry Lucas, which was published in the *Jewish Chronicle* of March 9th last. Copies will be forwarded on receipt of stamped addressed envelope, or may be had free of charge on personal application at the *Jewish Chronicle* office, 2, Finsbury Square, E.C.

JOHNSTON'S
CORN FLOUR.
IN TINS AND PACKETS.

"SONS OF THE COVENANT."

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New Novel by Mr. Samuel Gordon.

Everyone who knows the excellent work Mr. Samuel Gordon has already produced in the last few years will cordially welcome the appearance of a new novel from his pen. In the "Sons of the Covenant," which is to-day published simultaneously in the United States by the American Jewish Publication Society, and in England by Messrs. Sands, Mr. Gordon returns to his early love, and once more depicts various phases of Jewish life with a sure, masterly and sympathetic touch. But, whereas in the "Handful of Exotics," that excellent collection of Russo-Jewish studies, and in "The Daughters of Shem," a somewhat longer story of the Polish frontier, the author deals with an allotropic variety of Jewry, his present novel treads ground with which we are more intimately acquainted. We have here a representation of London Jewry, the Jewry of the East and of the West, of Spitalfields and St. John's Wood. The reader's first-hand knowledge of the terrain covered subjects the novelist's art to a severe though legitimate test. The adventitious glamour which invests every foreign theme by the all-sufficient reason of its foreignness is necessarily absent. The author, however, achieves a triumph all the more signal and pronounced if, despite the difficulty inherent in the treatment of familiar scenes, he succeeds in gripping the reader's attention, and compels him to give his willing testimony that the pages he peruses are neither exaggerated nor understated, but are a true reflex of actual life.

We heartily congratulate Mr. Gordon on a distinct success of this character. The chapters of this book may be described as veritable "Home Scenes and Heart Studies." The novel is an ambitious piece of work, but it is unlike a great many ambitious works in the important respect that in no part is it dull or heavy. Once taken up "Sons of the Covenant" will not be laid down till the end is reached. We may also confidently anticipate that at no point in the story will the reader be inclined to indulge in any skipping. For the style is distinguished by an ease and simplicity which may well serve as an object lesson of the polish that can be attained by the conscientious striving of art to conceal art. It is delightfully free from verbal conceits, from obvious straining after effects; the long arm of coincidence is never pressed into service, the incidents narrated are natural and unforced. The story from start to finish moves, nay, glides, smoothly and rapidly; it is irradiated throughout by a lambent humour, sometimes leaping up into a scintillation of true wit and, again, putting a smiling face upon pathos to rob it of all suspicion of mawkishness.

If it were not unfair to the author one might select striking passages from every page. From the gallery, not of photographs of individuals, but rather of portraits of well-accentuated types which, though possibly somewhat idealised, will nevertheless be admitted to exhibit fidelity, we select the delineation of two figures, standing out prominently on the canvas, as a fair specimen of Mr. Gordon's skill. We refer to the description of the two orphan brothers, Leuw and Phillip Lipcott.

They are sturdy, self-reliant little men. They discuss their future with a precocity which is a characteristic of the children of the poor, especially of the intelligent East End Jewry. The elder Leuw has just turned thirteen, and is about to leave school in a fortnight. He confides to his brother his hopes and plans and ambitions.

"No dreaming for me, thank you," he says; "the way I am going to do my thinking is to take hold of my brains with both hands and worry it till I find out what the world's like, and what a fellow can get out of it, and how much he's got to give in exchange." He must grow up in a hurry, he continues, so as to be able to help his mother to pay cash, "because living on tick ain't nice. It does you no good. One half of you feels choked, and the other half starved, and you never know which way it's going to be the death of you."

Phil, the younger brother, is a dreamy child, a porer over books, who would not mind being a boy all his life, so that he never need leave school. Leuw takes it on himself to see that Phil gets all the schooling he wants to. It promises to turn out a case of the traditional alliance between Issachar and Zebulon; Leuw, battling with the world, like Zebulon, the merchant, who dwells at the haven of ships, and whose quarters are at Zidon; Phil, but a year the junior, shielded from want by his brother's enterprise, living the life of a scholarly recluse amidst a world of lofty thoughts and noble ideals.

Leuw's plans for his brother's future are consummated, but not in the fashion he intended. A change in Phil's fortunes is brought about by an occurrence which illustrates vividly the strong bond of sympathy that links the rich and poor of our brothers and sisters in faith, and finds expression most unmistakably in the philanthropic activity of our own community. On this theme the author has some fine remarks.

> "It does not take the Jew long to acclimatise himself, morally and physically, in the country of his adoption. If anything, he has a tendency, which would be amusing if it were not pathetic, to out-royalist the king, that is to accentuate his acquired characteristics more than is quite necessary. He is, perhaps, over anxious to impress his fellow-citizen with the compliment he his paying him—the highest one man can pay another—in tarring himself with the same brush. But of his sincerity there can be no doubt; he does not stop at the external and superficial. In the countries where he is allowed to come in by the front door and can fearlessly show himself at the windows, there is no heart more truly in accord than his with all the phases of the national destiny. He rejoices in his country's joys, he sorrows in her calamities as though they were part and parcel of his individual self. For her sake he plucks from his heart his prejudices—a hard wrench where the roots go down century-deep. He sacrifices for her both retrospect and prospect—his pride in a great past and his God-guaranteed hope of a specific redemption. But two things he keeps for his inalienable possession: the right to pray his prayers and the privilege of helping his poor.
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> The first of these reservations needs no explaining; the second is not so self-obvious. There is a narrow view which ascribes it to the desire of the community to avoid incurring unnecessary prejudices by throwing its destitute on the already heavily burdened shoulders of the British taxpayer. This is a gratuitous aspersion on the resources and generosity of a great people which is ever ready to accept the responsibilities which are, as it were, the penalty of its large-heartedness. The cynic and worldly-wise regard it as an ingenious device of purse-proud selfishness to pile up the largest possible total on the credit side in the ledgers of eternity. But sneer and pusillanimity are wrong, as usual. This clannish philanthropy is essentially a matter of sentiment, and sentiment is a property which must not be grudged to a race which has had its heart-strings so often played upon. Perhaps the forebear of this poor alien wretch spoke a word of comfort to your ancestors by the waters of Babylon; perhaps the one heartened the other for the roaring death in the arenas of Rome; or perhaps he writhed and died on the inquisitorial rack because he would not incriminate the Marrano from whom you trace your descent. All these things are more than possibilities, and one never finds it easier to pay a debt than when the heart is the only I.O U. No set policy of temporal or spiritual import could avail as much as these vague promptings to settle accounts with an obligation, which even if it ever had any warrant, distances of time and space ought to have rendered legendary. And though the watch-word which speeds from mouth to mouth during the Passover ceremonial: 'He who is hungry let him come and eat' must of necessity remain a formula of the lip, the sentiment of the Jew makes him practical enough to attempt the spirit where the effecting of the letter would be absurd."

For the precise way in which Phil becomes known to Mrs. Duveen, a wealthy widow lady, and is adopted by her, we must refer the reader to Mr. Gordon's moving pages, which describe with admirable skill the struggle between the instinct of affection tugging at the heart-strings of Phil's mother to retain her boy, and her desire to advance his interests. Of course, as with all Jewish mothers, personal feelings are sacrificed. One more point. When Phil is fetched from Narrow Alley in Mrs. Duveen's equipage, his brother says to him at parting:

"Phil, do you remember the other time you rode in a carriage?" Phil looked at him non-plussed. Then he recollected. "Yes, at father's funeral." "And you will never forget?" "Never."

So Phil is launched on his career, with his path made smooth for him from the first. But Leuw has to fight the world for his own hand, for he refuses Mrs. Duveen's offer to give him too a start in life. And the wrestle develops strength of will, tenacity of purpose, toughness of character, and resourcefulness. A few weeks before leaving school, he determined that some capital was necessary wherewith to fight the world. So he surreptitiously steals away in the evenings to the railway station and acts as unofficial porter to ladies with voluminous luggage, and so in a comparatively short time he is the proud possessor of the enormous sum of two shillings and three half-pence. With this splendid capital he is confident that he will conquer the world. He resolves to embark on a commercial undertaking, for he cherishes strong objections to being apprenticed to a trade. The reasons for his horror of a sweat-shop are set forth forcibly:

> He knew that the average space for each one of the workers was about four feet square—even less than would make a decent sized grave; and yet there were more and more of them hurrying past him to the scene of their toil—men, women, children, teeming forth wantonly as though the great city were bent on showing how much life it could afford to waste. Wasted life indeed! There it was visible in pale, wan faces, stoop-shouldered frames, and all the other tokens of premature decay. That was what the workshop did for them—the workshop, that wholesale assassin: it stunted their bodies, it blunted their souls, it crumbled their thoughts, and put that stony look into their eyes.
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> Leuw shuddered. Thank God, that was not going to be his lot; he thanked God for putting it into his mind to seek out for himself a less pernicious, a less deadly sphere for work. His workshop, at any rate for the present, was to be the free, open sky, the wide, spacious streets where he need not stint his body for room nor his lungs for breath.

Leuw's first dealings are with a Gentile shopkeeper, and his bargaining is characteristic of his race in its shrewdness and smartness.

Old Christopher Donaldson is indeed a fine character. He had been a soldier in the Seaforth Highlanders, and his comrade through the Crimean campaign had been Sidney Mitchell, *Judaice* Sol Myers, who had changed his name "because he did not want the boys to ask him where Moses was when the light went out."

> "And was he killed?" asked Leuw, in an awestruck whisper.
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> "Killed dead. And I had a good deal to do with it. There I was lyin', bleedin' to death with my left shank all in splinters, and he says: 'Christopher, I don't like to see you gettin' so white about the gills,' and he ups me on his shoulder, and the moment he gets me to the hospital, down he flops stone dead. And when they turns him over there was a five-inch long lance wound in his side. That's what a dirty rascal of a Cossack did for him while he was having his hands full of me and couldn't defend himself. But he didn't let me drop, youngster—he didn't let me drop, not Sydney Mitchell. There's a Victoria Cross gone to waste if ever there was. If I knew his address in Heaven, I'd make the War Office send it on after him—see if I wouldn't."

On the strength of that bond Christopher becomes Leuw's fast friend, and in time his partner, for another whimsical reason, that the Scotch are the Lost Ten Tribes.

The partnership turns out satisfactorily, even as such partnerships in real life have proved eminent successes. The bond between the oldster and the youngster is not a mere cash nexus. Christopher's old age, which would otherwise have been lonely, is cheered by the bright sympathy of his youthful companion, till the last reveille sounds and Christopher rejoins his regiment in heaven.

In accordance with the wish of the old man, who had divined the restlessness of the Jewish youth, Leuw goes to South Africa, and proves that to make a fortune sharp and shady practices are unnecessary. Hard work, shrewdness of judgment, fore-sight, sound calculation and bold enterprise will achieve the same end with clean hands.

His brother Phil in the meanwhile has carried all before him at Cambridge. When after several years both meet again in London they find that they have been cherishing the same desire; each is fired with the noble ambition to raise from the slough of despond the class from which they have sprung. The details of the scheme to attain this end must be sought in the novel itself. It is enough to say here that the suggestions it raises must be considered an important contribution to the study of the social economical conditions of East End Jewry.

We leave to the reader the pleasure of appreciating for himself the fine delineation of the other characters, the contrast and the underlying similarity between Phil's natural and his adoptive mother, each in her sphere the true Jewish gentlewoman. The antithesis between the two West End Jewish girls, the one a high-spirited descendant of the grandees of Spain eager to make her mark in the world by the exercise of her transcendent musical talents, the other a daughter of the German stock, who feels in her the call to help her poor sisters and their respective influences on the two brothers, supplies a powerful and skilfully treated love interest to the latter half of the book.

This novel, with its artistically interwoven threads of the mutual affection between parents and children, the bonds, strong as steel, that knit brother to brother, the magnetism of love that draws sweethearts together, the voice of duty, ringing out clear above the calls of self-interest, this novel, pure in tone and healthy in spirit, kindly and genial, and at the same time true to nature, must needs give a fillip to the pride we all, consciously or unconsciously, feel in our lineage. The essential goodness, simple faith and unselfishness, which Barrie has portrayed in his Auld Licht Kirk folk, have their parallels in the members of the Chevras as described by Mr. Gordon, and the comparison is by no means an undue tribute to the Jewish novelist. The success of the partnership between Leuw and Christopher should lead to a better understanding between Jew and Gentile. "Sons of the Covenant" ought to find an honoured place in every Jewish home; the portraits of its two heroes cannot fail to exercise a stimulating and up-lifting influence on the rising generation, while as a description of present-day Jewry it has a lasting value. It is not saying too much that in his new book Mr. Gordon has, besides writing an admirable novel, indirectly rendered the community a signal service.

THE PROPOSED JEWISH HOSPITAL AT MANCHESTER.

SCHEME DISCUSSED IN CONFERENCE.

[FROM OUR MANCHESTER CORRESPONDENT.]

In response to a circular letter signed by Councillor Dr. Charles Dreyfus, on behalf of, and for the Manchester Jewish Hospital Committee, a conference of communal workers was held on Sunday morning last at the Derby Hall, Cheetham, for the purpose of discussing in a friendly way the question of establishing a separate Jewish Hospital at Manchester, or at all events a Jewish Ward in connection with some existing institution. The meeting was a very representative one, as it was the wish of the Hospital Committee to provide an opportunity of discussing the pros and cons of the scheme in the fullest possible manner. As a result some fifty or sixty ladies and gentlemen were present, most of whom had some official connection with the communal institutions of the city and every shade of opinion was represented. The invitation extended was thus fully responded to by those interested, and the proceedings were characterised by an entire absence of sectional opposition in any sense. The dominant note of the meeting was indeed struck when Dr. Dreyfus in his opening remarks said, amid cheers, that those present had met together for the purpose of hearing frank and open criticism of the plans of his Committee which must be, and would be met in a straight forward manner.

The meeting having been declared open by Councillor Dreyfus who presided, supported by the members of the Hospital Committee, apologies for non-attendance at the meeting were read out by the Honorary Secretary to the Committee, Mr. H. M. Feinberg. The Chairman then stated that circular letters explanatory of the scheme had also been addressed to various well-known public workers, both Jewish and Christian, and inviting an expression of opinion. The replies received were also made public. The following gentlemen expressed themselves as favourably impressed with the proposals of the Committee, and promised their moral and financial support: Lieutenant-Colonel E. A. Behrens, Sir W. H. Houldsworth, Bart., M.P. (North Manchester), Mr. R. W. Peel, M.P. (South Manchester), Councillor Jacob Moser, J.P., of Bradford, Alderman Bosdin Leech and Alderman Harry Rawson (Manchester City Council), Mr. James Johnson (Manchester Board of Guardians), and Mr. S. L. Mandleberg. Letters from the following gentlemen, who expressed themselves strongly in opposition to the proposed Jewish Hospital, were also received: Mr. A. J. S. Bles, Mr. Gustav Behrens, Mr. Max Hesse, Mr. E. H. Langdon, and Mr. Henry Samson. The Rev. S. Singer wrote the following letter:—

London, October 25th, 1900.
52, Leinster Sq. W.

DEAR DR. DREYFUS,

Let me thank you with the other members of your committee for your kindness in explaining to me on Saturday last the circumstances that had led to the movement for the establishment of a Jewish Hospital in Manchester. It was not your or their fault that my convictions on the subject remained unshaken.

On Sunday next there is to be held, I believe, a meeting to further consider the Scheme. Whatever the conclusion may be, at which the meeting will arrive, may I beg of your committee the acceptance of the enclosed trifle (I wish I could make it more) towards one of the following objects:—(1) towards a Kosher Kitchen, should it be resolved to establish one for the benefit of the Jewish inmates of the present unsectarian hospitals. (2) Should it be determined to erect a specially Jewish Hospital, then—seeing that some time must elapse before the opening of such an institution, I would ask that my small contribution should be used, so far as it will go, towards providing Kosher food for our poorer co-religionists who in the interval may be inmates of the existing hospitals.

With sincere regards and many thanks for your great courtesy

I am, Yours very faithfully,
S. SINGER

Councillor DREYFUS (who was warmly received on rising) said this movement for a Jewish Hospital had sprung up amongst the people, not on the top but the bottom rungs of the social ladder. The idea was by no means a new one. A great number of working people belonging to their faith felt that the time had arrived for a Jewish Hospital to be founded in Manchester. At a meeting held some months ago at one of the local synagogues that decision was arrived at. They were then advised to work up the scheme amongst themselves, and then call upon the leaders in the community for their assistance. A public meeting was afterwards held when the matter was fully discussed. As a result of that gathering a Committee was formed which had done a good deal of preliminary work already. He (Dr. Dreyfus) was approached by the members of that Committee, and asked for his support, which, after due consideration, he promised should be given.—(Applause.) The first thing that the Committee did was to ascertain whether any existing Manchester hospital would provide a Jewish ward or allow a Jewish kitchen in the hospital, this accommodation to be paid paid for by the community. A small deputation, headed by himself, waited by appointment on the General Purposes Committee of the Manchester Royal Infirmary on the 17th of September last. They laid their case very fully before that body, and asked if the members could see their way to comply with either one or the other of the above requirements. The answer was given that it was quite impossible to do anything in the way suggested, though the sympathy of the Committee was extended towards their scheme. They then approached five other medical institutions: The Clinical Hospital, St. Mary's Hospital, the Southern and Ancoats Hospital, and the neighbouring Salford Royal Hospital. Two replied in the negative, and the others would require time to consider the question. He himself was certain that these replies when received would also be in the negative as far as their previous experience went. Letters had also been written to the chief London hospitals, and replies had been received stating that accommodation was provided where necessary by Jewish wards and kitchens. He would say on behalf of his Committee that there was no desire to start a separate Jewish hospital in Manchester if any of the existing institutions would give them either a Jewish ward or even a small room where they could have a Jewish kitchen. He would even say that the Jewish community in Manchester were prepared to refund to that institution all monies expended in that direction.—(Hear, hear.) He felt sure they had enough public spirit to prevent other institutions being at a loss in that manner. They could, however, take it for granted that no institution would be prepared to do what they asked. If they could find one that was prepared to do so, he, on behalf of his Committee, was ready to stay his hand. Dealing with the question of cost, Dr. Dreyfus said that if they founded a new institution it would be one to accommodate twenty patients, ten male and ten female. That was sufficient to commence with. He had consulted two architects who said they could put up a building at £300 per bed, that was £6,000. That did not include internal equipment, which was a separate item to be discussed later. As regarded maintenance charges he had consulted the standard work by Sir Henry Burdett, who gave the cost per patient as varying from two shillings and fourpence to three shillings and fivepence per day for maintenance. He thought that they would be on the safe side by putting the cost down for each patient at five shillings and sixpence per day, which would be £2,000 per annum. This annual income would have to be obtained by means of annual subscriptions, donations, grants from the Hospital Saturday and Sunday Funds, invested properties, legacies, etc. They hoped to make ends meet from all these sources. They were all men of business, and would not go on with the scheme if they were not certain of receiving sufficient support to build and fully equip a hospital in accordance with modern requirements, and not have to go round begging for subscriptions two or three years from the start. Dealing with objections to the scheme the speaker said that Mr. Laski had said he was opposed to the scheme on two grounds. The first was that it was unnecessary. He would ask that gentleman to say whether in case they could not get a Jewish Ward or Kosher Kitchen he still thought the Hospital scheme unnecessary. Mr. Laski thought the scheme was mischievous in its tendency as tending to separatism. He would ask: "When the idea of a Jewish School was first mentioned, could not that argument have been used"? Why not have their children educated together with those of their Christian fellow citizens? The same argument might be used with reference to the Manchester Jewish Board of Guardians. The answer was that they did not want the extra burden to fall upon the shoulders of the ratepayers—(Hear, hear). As it was, they could look after such things better themselves, and take that duty upon themselves. Another question was: "Where would they find the money for their scheme"? He would say that when they, as Jews, saw the necessity of making sacrifices, these sacrifices would be made to forward the progress of their movement. He (Dr. Dreyfus) was not an enthusiast by any means. But with the support of men like Mr. Moser, of Bradford, and others like him whom he did not wish to mention at that meeting, he was certain that their financial difficulties would be overcome.—(Applause). He would conclude by saying that this meeting was a conference only. No resolutions would be submitted but he asked everyone who was there and had anything to say, to say it openly, honestly, and fairly, with perfect freedom. All criticism would be welcomed and the more they had the better it would be.

The conclusion of the Chairman's address was marked by enthusiastic applause, and the lucid and well-reasoned manner in which his statement had been made, met with general approval.

The discussion was opened by Mr. P. J. HARTOG, B. Sc. (Owens College), who thanked Dr. Dreyfus for his brilliant exposition of the scheme. In this matter he thought there were two questions to consider, the sentimental and the practical point of view. The first question was practically a matter of "Kashrus" and the observance of the deathbed rites. He did not know that the general hospital authorities objected to the presence of relations at the death-bed of dying patients. Regarding the question from the financial point of view, he said that £2,000 per annum was a large amount of money to obtain. He would point out that if they promised £1,000 a year to some local institution they would be glad to accept it and satisfy their requirements. They must bear one point in mind, and that was that there were exceptional things needed in a hospital which even if they were required but once or twice a year must be provided. If any modification of the larger scheme was offered, he for one would support it.

Mr. JOSEPH MYERS said he believed that if a Jewish hospital was provided, many who had the misfortune of lying on a bed of sickness would be earlier restored to health than they were at present, and thus lessen the expenditure of the Jewish Board of Guardians. There were several different standpoints from which to view the general question. Most of those present were of English birth or at least were fully Anglicised. The people for whom the Hospital was intended were not Anglicised yet. They must look at this question from their standpoint, for it was from these people that the demand came. If they had the co-operation of Jewish medical men of Manchester he thought that the difficulties of the scheme would be minimised, and he for his part would be glad to tender his support. If these gentlemen were satisfied that the necessity existed he would say "Go forward with the Scheme."—(Hear, hear.)

Dr. HARING (Manchester Throat and Consumption Hospital) said that at a meeting attended by most of his Jewish co-practitioners (who with one exception were strongly in favour of the scheme) it was shown that there was no further accommodation to be obtained at the local institutions for Jewish patients, and that such accommodation ought to be provided. They also felt that in Manchester, as in other large towns, the hospital system was unfairly taken advantage of by people well able to pay for medical advice. They, therefore, agreed that the proposed new institution should be one which would give freely of its best to the needy and the poor. The name "Jewish Nursing Home" could be given instead of calling it a Jewish Hospital. That was only a detail however. The main point was that the hospital should be so arranged for the absolute benefit of those who were in needy circumstances. No out-relief should be given except upon the recommendation of a medical man. If these points were agreed to the scheme would have the entire support of the Jewish doctors of the city.—(Applause.)

Mr. M. DI S. VIVANTE said that he attached little importance to the adverse letters which had appeared in the *Jewish Chronicle*. The writers had no need of such an institution themselves, and could in case of sickness get all they required at their own homes. For such people no hospital was required. Mr. Hartog said that the question was mostly one of sentiment for many people. It was more than sentiment with the poor of our faith. It was a second nature to them.—(Applause.) From that standpoint he thought the hospital was necessary. Another objection was that it might create anti-Semitism. He (the speaker) thought, on the contrary, that their Christian fellow-citizens would think all the more of them as Jews for looking after their poorer coreligionists. As a practical man he thought that they were not merely a religious brotherhood but a separate nationality, and that in the interest of that nationality their duty was to look for the welfare of their poorer brethren. He felt sure that the sense of the meeting was in favour of the scheme. He did think, however, it would be wise to await the reply of these hospital authorities who had not yet answered the letter sent by the Committee, and then, after knowing all, they would be able to arrive at a definite and united conclusion.

Mr. NATHAN LASKI congratulated the Committee on their having as Chairman Dr. Dreyfus. Even the opponents to the scheme were satisfied with seeing Dr. Dreyfus in that position, for his presence was a guarantee of the scheme not being a failure. He thought, however, that he (Mr. Laski) would be able to show some plan which would not require any great expenditure as had been mentioned. All his sympathies were with his poor co-religionists.—(Hear, hear.) But he did not agree with the Chairman in putting the case of the Jews' School and the Jewish Board of Guardians on a par with the proposed hospital. The Board prevented pauperism by means of its loan system, whilst the Jews' School gave children Hebrew education unobtainable elsewhere. When he said the scheme was mischievous in its tendency, he did not mean by creating anti-Semitism, but that it would draw away a certain amount of support which would otherwise go to existing medical charities. The present Hebrew subscribers to general hospitals would withdraw their support and give it to the Jewish institution, thus creating a bad feeling.—(Question.) He did recognise that something must be done to satisfy the requirements of poor and ailing coreligionists more fully. He had great hopes of the result of some negotiations which were taking place, and about which he would be glad to speak privately to Dr. Dreyfus. He thought, in conclusion, it would be a great waste of money to build a separate institution. In his experience, he found that there were never more than six or seven patients in the Royal Infirmary, and he could not see his way to support the scheme as at present proposed.

Mr. Laski's figures as to the small number of Jewish patients in the Manchester Royal Infirmary were disputed as not being correct by several gentlemen present, and

Dr. S. FINKLESTEIN said that Mr. Laski in any case only spoke of people who had gained admittance to that Institution, but he never mentioned how many had been refused owing to there being no room. There were many such cases, as he knew from personal experience.

The Rev. J. H. VALENTINE said that he was sorry Mr. Laski could not see his way to enlighten the meeting by giving them fuller details of the scheme he had hinted at. As a visitor to the hospitals he must say that every consideration was shown there to Jewish inmates.

The Rev. I. SIMON, in a fervid speech, said that on Jewish grounds alone they ought to have a Jewish hospital. He had nothing to say against other general institutions. Just as it was necessary to have their own synagogues, so it was requisite to have their own hospital if they wished to do their duty as a community. He saw nothing mischievous about the scheme, or that it would take away aid from other charities. He would earnestly ask for united effort amongst the entire community in this matter. (Applause.)

No further discussion taking place,

On the motion of Mr. P. J. HARTOG, seconded by Mr. SAMUEL CLAFF, the thanks of those present were tendered to Councillor Dreyfus for his able conduct in the Chair. The vote was cordially received. In reply, Dr. DREYFUS asked those present to remember that a gentleman in the room had previously said that "some Jews were English Jews, others were immigrant Jews, and still others were Jews at heart." In his sermon last Saturday at the Park Place Synagogue the Rev. S. Singer had referred to these latter sort of Jews—(Applause and laughter). Mr. Singer had preached from the text: "Ye are my witnesses," saith the Lord, "and my servant whom I have chosen." He himself intended to be one of those witnesses of whom the prophet Isaiah had spoken. He was born a Jew and he intended to remain one. If it were not for those Jews for whom they had tried to work that day, Judaism would have been dead long before now—(Cheers). For that fact alone, of keeping alive their religion, they deserved the greatest support and sympathy they could give. He thanked all those present for their attendance at the meeting that day—(Loud applause).

The proceedings of the Conference then terminated.

The promoters of the Conference profess to be very well satisfied with the result of the meeting. They claim that the necessity of better provision for the sick Jewish poor of Manchester was fully admitted even by the opponents of the scheme, which in their opinion is a great step forward. At any rate the scheme has now been lifted from semi-privacy, and placed in full view of the public at large. It is probable, however, that a further Conference will again be called before the final appeal is launched. The chief fear of the opposition was that by supporting the new departure the position of other communal charities relying upon public support for maintenance will be jeopardised from a financial point of view. This opinion naturally is not shared by the exponents of the scheme, behind which there is a greater amount of financial support than is generally anticipated. The chief difficulty will be to keep the institution on a secure financial basis of income rather than in providing the necessary funds for the building and equipment of the institution. In conclusion it may be freely stated that the successful holding of the Conference may fairly be placed to the credit of the Chairman, Councillor Dreyfus. His firm and able conduct of the meeting was of the fairest character throughout. His connection with the Hospital Committee is in itself a voucher that the interests of the community are in safe keeping whilst the scheme is being formulated.

Councillor Dr. CHARLES DREYFUS, Ph.D.,

Chairman Manchester Jewish Hospital Committee.

COUNCILLOR DREYFUS was born in 1848 at Rischim, near Mulhouse (Alsace.) He studied at Mulhouse, and devoted himself specially to natural sciences and Chemistry. He graduated at the University of Strasbourg, came to England in 1869 and engaged at once in industrial pursuits in Manchester where he founded in 1877 the Clayton Aniline Co., Ltd., of which he is still the Managing Director. Dr. Dreyfus entered the City Council as representative of the Bradford Ward, one of the largest in population in the City, in February 1896. He is specially active as a member of the Sanitary Committee, Water Committee, and Rivers Committee. In this latter committee he has taken an active part in the questions of the treatment of sewage by the bacterial process which was approved by the City Council in September last. In politics a Conservative and a strong supporter of Mr. A. J. Balfour in East Manchester. Dr. Dreyfus is also one of the Managers of the Manchester Jews' School, and is on the Committee of the Manchester Board of Guardians.

Jews and Christians.—The Rev. A. A. Green was one of the speakers at the anniversary meeting held at the Mill Lane Primitive Methodist Chapel, West Hampstead, on Monday last. Mr. Green said that, as minister of the neighbouring synagogue, he was very pleased to respond to their invitation and to offer a few words of encouragement to the efforts of those who were striving to make the chapel a centre of religious work in the district. The man who did not believe in his own creed against the world was but a poor religionist indeed. But he held that man to to be poorer still who could see neither use nor good in the creeds of others. The time had gone when men looked upon each other in a country like this with hatred and suspicion because they differed in creed. Now, the differences in creed made no difference to the solemn bond which attached together those who were endeavouring to cope with the general unbelief, to raise the tone of modern life and to bring the fear of God and the love of men into the worldly and selfish life about us. No one was more delighted than a Jew to show a tolerant and brotherly spirit. The tolerance and friendliness had always existed. They had only needed generous encouragement such as the members of the congregation had shown in asking him, their Jewish neighbour, to be present that evening.—The Rev. A. A. Green will deliver an address, entitled "Some Mistakes about the Jews" at the weekly meeting for working men to be held on Sunday next, November 3rd, in connection with St. Alethea's Church, Stratford.

Jews of Reading in Mediæval Times.

It does not appear from the early records of the realm that the Jews of England, before the Expulsion in 1290, ever took to the town of Reading as a popular abiding-place. They preferred the larger cities, where there was a wider field for their peculiar avocations. The only known Jew recorded as a resident in Reading was one Hakelot, whose ordinary name was Isaac. Hake, now Ike, with "lot" as a diminutive termination. For him, and the interesting tale concerning him and other Jews of 1160, consult Mr. Joseph Jacobs' volume, "The Jews of Angevin England," page 41.

We hear nothing further of Reading, so far as Jews are concerned, till we reach 39th year of Henry the Third—1255—a very fateful period for our predecessors, when persecution was rife, and many members of the Jewish faith, apprehensive of barbarous treatment, sought refuge in the arms of the national Church. Two of these converts, both women, were despatched to Reading Abbey, there to be maintained at the cost of the monks. (Coates' Reading, page 284).

The names of these women it is impossible to discover: and, even if they were known, it would not help much to identify them; for, on their conversion, they adopted the practice of eschewing their earlier names, and of assuming purely Christian ones. Their relatives boycotted them, and even went to the extreme length of sitting barefooted on the ground, mourning for seven days, as if for a dear one deceased. Oppression gathered many Jews and Jewesses into the Christian fold; but out of this pretty numerous list very few can be traced, or their antecedents recorded.

In 1275—early in the reign of Edward I.—a Friar Preacher, called Robert of Reading, who had married a Jewess, apostatised to the Jewish religion. Florence of Worcester, the historian, represents him as being a marvellous preacher, and most learned in the Hebrew tongue. He assumed the name of Hagin, equivalent to our present Hiam. The Chronicle of Oxenedes confirms this statement, adding that the King was enraged at his audacity, and ordered the Archbishop of York to mete him out his deserts. Ben Virga, in his "שבט יהודה", evidently obtained some inkling of this incident, for he thus alludes cursorily to it:—בשנת ה' אלפים מ' כומר אחד נימול באינגלטרה כדי להנשא עם יהודית שנתלהב באהבתה ויודע הדבר לבני העיר והם רצו לשרפם אבל המלך בחר לעשות הנקמה בדרך אחרת.

"In the year 5040, a certain monk underwent the rite of circumcision, in order to marry a Jewess with whom he was madly in love. The matter became known to the authorities, who desired to burn them, but the King contemplated another form of vengeance."

Early in 1290, the year of the Expulsion, the Abbots of St. Albans and Reading, each in his turn, accused certain of their Jewish creditors of malpractices and forgery. Conviction followed as a matter of course; accusation in itself was all-sufficient; no particulars are forthcoming. With regard to the monastery at Reading, the chronicler summarises the affair in a few words. "Similar forgeries were discovered in documents relating to the monastery of Reading, so that, on the representation of the Abbot, a certain Jew was hanged. This man, with death impending, confessed in open court in London that his writings were false. The Jew was called Joce of Winchester." It is not to be assumed that the accused was really guilty, for the monks were apt to play pranks with official documents, and so extricate themselves from their indebtedness.

The Winton Jew here indicated was a man of some importance in his day. He was a Joce son of Deulegard, in Hebrew "יוסף בן שמריה". The only reference of any moment relating to him is contained in a statement concerning one of his debtors, Thomas the Welshman, of Chilivarton, the same document alluding also to one of his personal friends, "Benedict son of Licoricia (Lucretia) formerly a Jew of Winchester, who was hanged for felony."

This Joce fil Deulegard originally resided in Newbery, Berks., for an order is extant addressed in 1289 to the Justices, John of Cobham and Richard of Sandwich, requiring them to "deliver from gaol Joce of Newbery, the Jew, and Isaac of Pulet (Oxon), Jew of London, detained for counterfeiting the seals of the Abbot and Convent of Reading, and sealing with the counterfeits certain false writings in the names of the Abbot and Convent, and certain other Jews, involving large sums, and for other felonies in divers parts of the realm." The Public Record Office contains an Oxford inquisition of 1275, to which is attached the actual signature of this Isaac of Pulet, described as יצחק מפולים הבחור בן יצחק מפולים, Isaac of Pulet, junior, son of Isaac of Pulet. See Shetaroth, page 370. Mr. Walter Rye (Persecutions of the Jews, page 167) sums up these fearful episodes in Jewish life in curt fashion, viz: "Three years later (1290) the Jews of Reading were made the subject of a petty persecution," but he does not add that it eventuated in wholesale executions, and excited consternation and misery in numerous families.

MYER DAVIS.

R. H. Horne as Shylock.—Mr. Geo. Smith, writing in the *Cornhill* of "Orion" Horne, says:—Amongst other eccentric opinions cherished by him was one that Shylock was a misunderstood character, to whom justice had never been done. Shylock, Horne contended, only asked what was his due. Shakespeare's conception of the character, he held, had never been really placed before the public, and he determined to remedy this ancient injustice and repair the wrong done to Shylock by representing him as, in his opinion, he ought to be represented on the stage. The "Merchant of Venice" was played at a theatre in the Tottenham Court Road, and Horne, the only amateur in the company, took the part of Shylock. The house was filled with his friends eager to study the new Shylock, and I can remember nothing more comic than Horne's rendering of the character. We bit our lips; we held handkerchiefs to our mouths; we used every artifice at our command to conceal our laughter. We were fairly successful until Horne, with an air of much dignity, sharpened his knife on the floor of the stage; then we exploded, and Horne's effort to give to the world a whitewashed Shylock came to an abrupt end.

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Federation of Synagogues.

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SIR SAMUEL MONTAGU ON "POLITICAL" ZIONISM.

A slight variation of the usually dull routine was introduced at the meeting of the Federation of Synagogues, last Sunday, at the Jewish Working Men's Club, Great Alie Street. Sir Samuel Montagu commented severely on the Zionists and on Sir Francis Montefiore in particular for having levelled the "Zionist pistol" at the heads of political candidates at the recent General Election. Sir Samuel Montagu was very indignant and denounced the procedure in unmeasured terms. Later in the proceedings Mr. Morris Harris proposed a resolution which was, in effect, a vote of censure on the Board of Guardians. In a speech which lasted half-an-hour, Mr. Harris complained that the Board had not done its duty towards the refugees from Roumanian persecution, and proposed that the Federation should mark its sense of disapproval by abstaining from the usual collection in aid of the funds of the Board (to which the Federation usually contributes £30). Mr. Hermann Landau stoutly defended the action of the Board of Guardians, and hinted that Mr. Morris Harris had spoken with but a very superficial knowledge of the facts. A vote of censure on the Rev. Ch. Z. Maccoby, the preacher of the Federation, which was also proposed by a member of the Board, met with no better fate. Mr. A. Englander, representing the Vine Court Synagogue, complained of the indifference of the Rev. Mr. Maccoby to the spiritual needs of the members of the Vine Court Synagogue. Mr. Englander was sharply reprimanded by Mr. Hermann Landau and withdrew his insinuations. Mr. B. Ritter, however, formally moved a vote of censure on the Rev. Ch. Z. Maccoby and persisted in his action despite the fact that Sir Samuel Montagu pointed out the injustice of proceeding to condemn an absent man who had not even been called upon to speak in his defence. The principal ground for complaint seemed to be that the preacher of the Federation had presumed to entertain and publicly acknowledge opinions against the Zionist movement. But the counsels of Sir Samuel Montagu prevailed and the Board decided to refer the whole matter to the Executive Committee.

At the commencement of the meeting Sir Samuel Montagu gave a brief resumé of the events affecting the Federation which had occurred since the last meeting. He pointed out to them that they had cause to congratulate themselves on the continued progress of the Federation. According to a recent estimate there were 30 synagogues comprised in the Institution with an estimated membership of 4,300, a larger number than that of the United Synagogue. A membership of 4,300, reckoning every member to represent a family of six, brought the total up to nearly 26,000—fully a quarter of the entire Jewish population of London. The Federation of Synagogues was therefore a great power, which could directly effect considerable good for the Jews of East London, and indirectly promote the well-being of the whole mass of the Jews of the metropolis. Sir Samuel Montagu then briefly referred to the fact that he had had to defend the Notting Hill Synagogue—the latest constituent of the Federation—against accusations of insufficient taxation. He hoped he had proved that the so-called taxation of the constituent Synagogues of the United Synagogue was in reality another name for additional seat-rental. The appeal in aid of the Associate Synagogue Scheme, issued by the United Synagogue, although it had not received an enthusiastic welcome from the community had, nevertheless, damaged the Federation in so far as it had successfully competed with the appeal which the Federation had issued for funds to clear off the Building Debt of the Notting Hill Synagogue. He was glad to tell them that the representatives of the United Synagogue had admitted the justness of the contention that the Federation was entitled to participate in the surplus profits of the Board of Shecheta. What might have developed into a formidable split in the community had therefore been averted. Sir Samuel Montagu then referred to his recent visit to Leeds. He reminded them that on his return from Leeds five years ago he had reported upon the superior condition of the Jews there, and expressed the opinion that they seemed to be in better circumstances than their brethren in Whitechapel. He had found no reason to alter that opinion as the result of his recent visit to the Midland town. If anything the position of the Jews there seemed to have improved considerably. Whilst he was in Leeds he had visited three synagogues, and had been pleased with the great devotion displayed, as well as with the mode of conducting the services. The head of one of the large tailoring firms in Leeds had spoken in terms of great praise of his Jewish employés, stating that he found them reliable, sober, and industrious. If any of the Jewish inhabitants of overcrowded Whitechapel were contemplating migration to other parts he recommended them to try Leeds, where there were ample opportunities, and certainly greater advantages than in Whitechapel. During his stay in Leeds he had received a letter from the local Zionist Society, which ran as follows: "In the name of our Zionist voters, which comprises 120, I wish to know your views on Zionism, what sympathy you have for the movement and how far you would support the cause. I shall be glad to have your answer before next Sunday's meeting. I remain, Yours in Zion,—A. Wainer, Chairman." Sir Samuel Montagu said that he received a deputation on the subject, and in reply to the questions put to him had stated that he was a Biblical Zionist, quite prepared to return to Zion and end his days there if by so doing he thought he could be of service to the Jewish people. He had asked the members of the deputation whether any of them had ever been to Palestine as he had been, and on receiving on answer in the negative had told them that the country presented many natural disadvantages which would act disastrously upon any large settlement of Jews. Yet if the Zionists had a practical proposal to make, such as a scheme for colonisation on systematic lines, he would be quite willing to support it, even though he would not be hopeful of the success of any scheme in face of the attitude of Turkey towards the Jews. In his opinion, for a Jew to espouse Political Zionism rendered him unfit to be a member of the British Parliament, and he, personally, would certainly neither work nor vote for a Jewish candidate who professed to be such a Zionist. He had always hitherto preserved a neutral attitude on the Zionist question after having warned those in whose welfare he took an interest that there was no practical purpose in the movement. The Zionists were dreaming a beautiful dream, but he urged them to wake before it developed into a nightmare. Already the Zionist question was making the Jewish community a laughing-stock in this country, and he appealed to Sir Francis Montefiore, who inherited the great name, and carried the arms of his illustrious great-uncle, Sir Moses Montefiore, not to drag an honoured name through the mire of the politico-religious arena. So much disgust and contempt did he feel for the political tactics of the Zionist that if he desired support as a parliamentary candidate ever so much he would not accept a single vote from a man who was prepared either to give or withhold it on a Zionist issue. He urged all Zionists who were members of the Federation of Synagogues to keep to the religious part of the question. To use the movement as a means for heckling parliamentary candidates could have no effect other than to reflect discredit and possibly bring trouble upon the loyal and patriotic Jews of England.

The Jewish Board of Guardians.

On the question of authorising the usual annual collection in the synagogues of the Federation in aid of the funds of the Board of Guardians, Mr. Morris Harris moved as an amendment that the Board should recommend that the usual collection should not be made. Although expressing admiration of the business ability and financial skill of the managers of the Board, Mr. Harris said that he considered the Board had not risen to a sense of the seriousness of the position of the Roumanian Refugees in England. Out of 211 cases which had applied for relief to the Board of Guardians two only had been relieved, nineteen had been sent to America, fifty-eight had been sent back to the persecution from which they had fled, whilst the remainder had been refused assistance.

Mr. Hermann Landau assured Mr. Harris that if the Board of Guardians withheld relief there was certain to be very good and sufficient reason for doing so. Not only did the Board of Guardians fully and completely discharge its duty in all cases brought before it, but he unhesitatingly stated that it accomplished more good work than any other institution of its kind throughout the world. He had arrived at that opinion after having served on the Board and seen the work it did.

The resolution to make the usual collection was carried.

The Burial Society.

The balance sheet of the Burial Society was adopted. The Society continues in a very satisfactory financial condition, the balance £189 being £70 more than the surplus in hand at the end of last year. In view of the general progress of the Society it was resolved to increase the salary of the officers, Mr. J. E. Blank and Mr. A. Goldstein, and to place on record the cordial appreciation by the Board of the valuable services of the Secretary, Mr. J. E. Blank.

The Rev. Ch. Z. Maccoby.

Mr. A. Englander, on behalf of the Vine Court Synagogue, complained that the Rev. Ch. Z. Maccoby, the permanent minister of the Federation, had refused to attend the Synagogue because in the recent alterations which had been made in the building, the Almemmar and Ark had been combined, and also for the reason that he objected to the Zionist tendency of the members. Mr. Englander proceeded to quote some scurrilous abuse that had been printed in a Jargon paper against the Rev. Ch. Z. Maccoby as being conclusive evidence that the minister had forfeited the esteem of the general body of members of the Federation.

Mr. Hermann Landau strongly protested against some of Mr. Englander's remarks, upon which the offensive statements were at once withdrawn.

Mr. B. Ritter indulged in a violent diatribe against the Rev. Mr. Maccoby, and concluded by formally moving a vote of censure on the minister of the Federation.

At the request of the Chairman the motion of censure was eventually withdrawn, and it was resolved that the complaint against the minister should be considered by the Executive Committee.

A vote of condolence was passed to Mr. H. Landau on the death of his wife.

The Chairman announced that arrangements having been made with the Eastern Dispensaries for providing medical aid to the Jewish poor no further steps would be taken by the Federation pending the trial of the new system.

Russian Items.

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The Committee of the Odessa Branch of the Society for the Promotion of Education among the Jews in Russia have published an account of private contributions for the feeding and maintaining of necessitous pupils during last year. It shows that the total of contributions amounted to 1,075 roubles, 80 cop. The Committee contributed 492 roubles, and Mr. Gr. E. Weinstein contributed towards the payment to the Cheap Kitchen for the poor, 150 roubles, making a total of 2,048 roubles.

The Cheap Kitchen for supplying 25,898 dinners at six kopecks to the necessitous pupils, received 1,417 roubles, 50 cop. Some of the pupils received money instead of food, and this amounted to 54 roubles, 50 kopecks. Pupils who prepared to enter other schools received for examination fees 150 roubles, leaving for 1900 a balance of 15 roubles, 59 kopecks.

The Ministry of Agriculture and State Domains has granted permission to Mr. I. Berson to establish at Tchentoneff, Warsaw Government, an elementary Rural Economy School of the second class. The Statutes of the School are now being examined in the Scientific Committee of the Ministry.

The Ministry of the Interior has under consideration the question of establishing an agricultural farm for Jewish children at Minsk.

At the local administration of the Kherson-Bessarabia State Domains, a public auction took place recently for the erection of an elementary Agricultural Farm at the Jewish Agricultural Colony, "Novo-Poltavka." But, in the absence of bidders, the auction was postponed.

At Ackerman preparations are being made to establish schools for coopers The local "Society for Assisting Poor Jews," with the assistance of Dr. F. E. Lander, have undertaken the organisation of this undertaking, for which special funds have been subscribed.

The two Jewish students who had entered a Theological Faculty have now been transferred to the Faculties of Medicine and Jurisprudence respectively.

The Governing Senate has recently explained that Jewish artisans residing without the Pale of Settlement have the right to open in the place chosen for their residence several workshops for the purpose of carrying on the business of their occupations.

The Governing Senate has decided that neither, according to the literal meaning of paragraph 12 of the Law passports, nor according to the general spirit and tendency of the Russian legislation, have Jewish merchants of the first Guild the right to reside throughout the Russian empire on the ground that they belonged during ten years to the First Guild. All such Jews who have ceased to belong to the First Guild after paying their licences during ten years may only reside in those towns to which they belonged while paying their First Guild licence. In other words, those Jews will find themselves in a condition in which the Law places only exiles and ticket-of-leave men. As long as the Senate acted as a body called upon to explain the strict letter of the Law, Jews had a right to expect justice being done to them. But when this high Tribunal begins to be guided by the general spirit and tendency of the legislation, no good can be expected from it.

East London Communal League.—The League opened the season with a conversazione at the Stepney Jewish Schools on Saturday evening last. A thoroughly enjoyable evening was spent, the programme consisting of songs, recitations, and dancing. The Rev. J. F. Stern, President of the League, in the course of the evening, addressed the members, and expressed a hope that the League would maintain its healthy state, and develop its sphere of usefulness.

Shecheta Board.

As announced in our last issue a meeting of the Shecheta Board was held on Thursday, the 25th ult., at the Vestry Room, Heneage Lane. There were present :—Sir Samuel Montagu, Bart., President, in the Chair, the Chief Rabbi, the Revs. Susman Cohen, Dr. Gaster and B. Spiers, Messrs. S. Alexander, M. Castello, L. Farmer, H. Hymans, L. Levy, J. M. Levy, H. Lucas, F. I. Lyons, W. T. Leviansky, A. Mocatta, M. Moses, S. Moses, J. Nathan, J. S. Pinto, Dennis E. Samuel, I. Weber and A. M. Woolf.

The accounts of the past half-year, together with the estimates for the current half-year, details of which were published in last week's *Jewish Chronicle*, were adopted, and the meeting then proceeded to consider four resolutions placed on the agenda by Mr. Joshua M. Levy as follows :—

1. That out of the profits of each half-year the Board make a grant of a sum not exceeding £20 (Twenty Pounds), each to the Western Synagogue and to the Maiden Lane Synagogue.
2. That out of the further surplus of the half-year which the Board resolve on distributing, three-fifths shall be allotted to the United Synagogue, one-fifth to the Spanish and Portuguese Congregation, and one-fifth to the Federation of Synagogues.
3. That no alteration shall be made in future in the number of Representatives to be elected to serve on the Board, nor in the distribution of the surplus profits, unless such alteration be carried by a majority of at least three-fourths of the Members present at a meeting convened after fourteen days' notice, and the purport of any proposed alteration be duly set out in the summonses convening the meeting.
4. That it be a fundamental Law of the Board that under no circumstances shall the Capital of any of the Invested Funds be applied to any purpose other than as a reserve for the payment of Superannuation Allowances to retired Officers or Employees of the Board, or to representatives of the same, or towards any of the objects of the Board's operations.

Mr. Henry Lucas rose to a point of order. He said that it seemed to him that the notices of motion were not in order for two reasons. First, because they did not provide for the assent of the parent bodies, the United Synagogue and the Spanish and Portuguese Synagogue, and secondly, because they did not provide for repealing the existing law. Rule 33 of the present constitution of the Board stated that the surplus funds should be divided in certain proportions between the United Synagogue and the Spanish and Portuguese Synagogue. Consequently, if the resolutions proposed by Mr. J. M. Levy were carried, there would be two laws in direct opposition to each other.

The Chairman ruled that the notices of motion were quite in order. The question of the independence of the Board had been, and always would be, defended by him. As to the other point raised by Mr. Lucas, the Chairman said that if the resolutions were passed, the existing rule would be at once repealed.

Mr. H. Lucas thereupon suggested that each of the resolutions should, therefore, be preceded by the words "it is desirable," but the Chairman ruled that such a course was unnecessary.

Mr. H. Lucas protested against the ruling.

Mr. Joshua M. Levy, in moving the resolutions of which he had given notice, said that it would at once be recognised that the course which he proposed the Board should now adopt was but a logical consequence of the resolution passed by the Board last year. Having once adopted the principle of extended representation it was only a question of time before the Board should acknowledge the right of the other bodies represented to share with the United Synagogue and the Spanish and Portuguese Synagogue the advantages that accrue from the Board's work. Taking the results of the preceding half year's working as an average example, he calculated that out of a distribution of £450 the United Synagogue would receive £246, the Spanish and Portuguese Synagogue £82, the Federation £82, and £20 each would be paid to the Western Synagogue and the Maiden Lane Synagogue.

Mr. S. Alexander, in seconding the resolutions, said that as one of the representatives of the Federation of Synagogues who had been admitted to take a share of the burden and responsibility in the management of the Board, he was sure that the institution with which he was connected would desire to participate in the profits that might accrue from the Board's working. Although he personally would have preferred that the entire surplus of the Board should be devoted to educational, religious, or philanthropic purposes; Mr. Alexander acknowledged the generous attitude that had throughout been adopted towards the Federation by the representatives of the Spanish and Portuguese Congregation, and he hoped most earnestly that those who represented the predominant partner in the Board would recognise that the time had arrived when the cankering worm of jealousy and mutual misunderstanding should be driven out. The community was large enough and the work was onerous enough for all to work together for the spiritual welfare of the community in general.

Mr Henry Lucas said that he rose to move an amendment in no way inimical to Mr. J. M. Levy's resolutions, the spirit of which he was prepared to support. He moved that the resolutions should be referred to a sub-Committee for consideration and report. His reason for doing so was that the Board was not in possession of sufficient information on the subject to be justified in arriving at a decision on that occasion. Personally, he was strongly inclined to the opinion that the Maiden Lane Synagogue should not participate in the surplus available for distribution. The congregation was very small, and had no higher claims than the many other congregations in London which were not constituents of the United Synagogue or of the Federation. But the main point on which it was necessary for the Board to have full information related to the income from invested funds. At the present moment, the Board was in possession of certain securities which had been vested in Trustees, who had signed a declaration to the effect that they held the stock on behalf of the United Synagogue and the Spanish and Portuguese Synagogue. It seemed to him that before the Board arrived at any decision as to the division of its surpluses it should first be settled whether the amount of the surplus available from time to time should or should not include the income from these invested funds. He was favourable to giving the Federation a share of the profits—(hear, hear)—but he was desirous that the details should be adjusted in an amicable and peaceful manner, and for that purpose he proposed that the whole matter should be referred to a small Sub-Committee.

Mr. A. M. Woolf formally seconded the amendment.

The Chairman said that this matter had been before the community for a great number of years and every possible investigation had been given to it. As a matter of fact, the Board had decided without a dissentient as long ago as 1888, at a meeting at which Mr. Henry Lucas was present, "that the Federation of Synagogues should be allowed one-fifth of the surplus balance which the Board may determine to distribute from the year 1889." That decision was arrived at twelve years ago when the membership of the Federation was considerably smaller than it now is. It seemed to him, therefore, that the request of the Federation was so moderate that no useful purpose could be served by further investigation, it cried aloud for immediate settlement.

Mr. Frank I. Lyons, Mr. W. T. Leviansky and Mr. Lewis Levy spoke in support of the amendment.

Mr. Dennis E. Samuel, one of the representatives of the Federation of Synagogues, said that he could not see the logic of the argument that because other synagogues had an equally legitimate claim to participate in the surplus funds of the Board of Shecheta, therefore the Maiden Lane Synagogue should be debarred. Mr. Samuel expressed his pleasure at the presence of Mr. Henry Lucas. He said the Board was not often favoured with the presence of the representatives of the United Synagogue, although they did sometimes put in an appearance, particularly when matters of finance had to be discussed.

Mr. Henry Lucas protested against Mr. Samuel's concluding remark.

The Chairman: I must say the language employed on both sides has been quite Parliamentary.

After some remarks from Mr. Henry Hymans and Mr. A. M. Woolf, the proposer and seconder of the resolutions agreed on the suggestion of the Chairman to accept the amendment. The resolutions were therefore referred for consideration and report to a Sub-Committee composed as follows: Sir S. Montagu, Bart., Messrs. S. Alexander, M. Castello, H. Hymans, Joshua M. Levy, H. Lucas, Frank I. Lyons, and A. M. Woolf.

After the transaction of some formal business the meeting concluded.

We understand that a meeting of the Sub-Committee was held on Tuesday, when a satisfactory arrangement was arrived at with regard to the distribution of the surpluses amongst the synagogues represented at the Board.

Children's Country Holidays Fund.

The annual Thanksgiving Service for children who enjoyed a summer's outing under the auspices of the Jewish Branch of the Children's Country Holidays Fund was held last Sunday afternoon in the Great Synagogue.

The total number of children who were sent into the country was 1,568, as against 1,669 last year, the diminution being due to the difficulty experienced this year in raising funds owing to the numerous patriotic calls on the public. The Homes utilised for the holiday were situated at Battle, Benfleet, Berkhampstead, Cranleigh, Cuckfield, Eastry, Etchingham, Evesham, Fleet, Greenstead Green, Hollington, Ingatestone, Kelvedon, Ocklynge and Upwick, Offenham, Polegate, Rivenhall, St. Cross, Sholter Mill, Soulsbury and Sinslade, Southborough, Storrington, Swaythling, Thame and Tring. The Homes were superintended by forty-two ladies and gentlemen, most of them School Teachers.

The Schools from which the children were sent were the Jews' Free, Old Castle Street, Deal Street, Hanbury Street, Berner Street, Bucks Row, Chicksand Street, Gravel Lane, Stepney Jews', St. Jude's, Settles Street, Rutland Street, Philpot Street, Baker Street, Westminster Jews', Bayswater Jews', Borough Jews', Spanish and Portuguese, and various outlying Schools.

Owing to a suggestion made last year in the *Jewish Chronicle* that two services should be held, so that all the children might participate in the thanksgiving, it was proposed to hold a separate service at the Jews' Free School for children belonging to that school only, but in deference to an opinion expressed that a synagogue was the only proper place for such a service the intention was abandoned. A large proportion of the children were, therefore, perforce again excluded. The grand old synagogue in Duke Street looked its best in all the glories of fresh paint and the brilliancy of the electric light, and the mass of neatly-attired boys and girls formed a fitting picture to the majestic frame. The decorum left nothing to be desired: there was none of the restlessness which was displayed on past occasions, for following the excellent precedent set last year the Mincha prayers were omitted. The service was so brief that including the Chief Rabbi's address and prayer it only occupied half an hour. Mr. Ernest L. Franklin, the President of the Jewish Branch, occupied the warden's pew with one of his daughters, and among others present were Rev. and Mrs. J. F. Stern, Mrs. Adler, Mrs. Hast, Mrs. Arthur E. Franklin, Miss E. Abadi, B.A., Miss Esther Myers, Miss Lina Mocatta, Mr. H. S. Lewis, M.A., and most of the London Visitors and superintendents of the Country Homes who gave their help. The arrangements were made by Mr. J. Bernberg, the Secretary to the Jewish Branch, with the assistance of Mr. H. G. Meyer.

The special form of service was drawn up by the Chief Rabbi, and consisted of מה טובו, Psalms 23 and 100, an address and prayer by the Chief Rabbi and אדון עולם. Dr. Adler read Psalm 23 from the pulpit, the remainder of the service being sung by the excellent and admirably-trained choir, directed by Mr. S. Amstell, of the Sabbath Classes held at the Jews' Free School. A solo in the 100th Psalm was sweetly rendered by Saul Bernstein. The Chief Rabbi's address was based on the text "Give thanks unto the Lord, for He is good" (Psalm 118). Dr. Adler employed the simplest language, avoiding all phrases that were above the heads of the young people whom he addressed. He reminded them of the object for which they had gathered together, and impressed on them the striking fact that nothing was ever wasted on earth. Referring to the fact that the cottagers with whom the children had resided were Christians, who had hardly ever before seen Jewish children, Dr. Adler said it was touching to hear of the kindness shown by these good people; several of them, in fact, wept when the children left. The touching prayer with which the address concluded was repeated after the Chief Rabbi by the entire youthful congregation with excellent effect. After the singing of *Adon Olam* the Chief Rabbi bade the children rise once more, as with uplifted hands he pronounced upon them the Priestly Benediction.

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God's Witnesses and Servants.

A SERMON DELIVERED AT MANCHESTER SYNAGOGUE FOR BRITISH JEWS, ON SABBATH פ׳ בראשית OCTOBER 20TH, 1900,

BY THE REV. S. SINGER.

MY DEAR FRIENDS,—The feeling that before all others forces its way to utterance here this morning, to repress or to ignore which would be affectation, is one that is more than tinged with sadness. It is inevitable. Since last I had the privilege of addressing a congregation in this house of worship, he, whose loving activity had its centre here, but its circumference far beyond these walls, embracing every section of his brethren in this city, with all their varied interests, material, social, intellectual, spiritual—he has passed from among us. As one enters the sacred building, and misses the figure that for nearly a quarter of a century was the chief living influence within it, who can help feeling that the place is no longer the same.

> O for the touch of a vanished hand,
> And the sound of a voice that is still.

His was a voice that was never tired of proclaiming the great lessons of Israel's history, and the eternal verities that are Israel's heritage; a voice that pleaded for a recognition of the ideals and beatitudes of Judaism; a voice that was ever raised in the cause of righteousness, of godliness, of charity and of peace. His was a hand that did with its might whatever it found to do, that was ready to serve wherever good honest work was needed, to help the distressed, to lift the downcast, to guide the erring and perplexed; a hand also that—pardon the personal reference—offered a brother's grasp to his brethren of the sacred ministry, to whatever division of the Jewish camp they happened to belong. With a learning and a modesty that seemed to be at rivalry as to which should exceed the other: with the magic gift of sympathy, and the still more potent magic of genuineness, it was no wonder that he made his influence felt everywhere, and carried with him when he quitted this world, in the prime of life, as years are counted, the respect and the affection of every school of religious thought and practice in Anglo-Jewry. Yes, my friends, given the minister of religion who thinks more of his duty than of himself, and sooner or later he will be enshrined in the heart of his people. "When a man's ways please the Lord He maketh even his enemies to be at peace with him." Enemies? Lawrence Simmons had no enemies. Certainly no man I have known ever gave less cause for enmity. God's peace be with him!

But mourning, though inseparable from life, is no substitute for living. Our departed friend, I am sure, taught this same doctrine clearly enough in his time. "God," it has been said, "buries His workmen, but continues His work." The work must go on however many the workers and whosoever they may be that fall by the way. For the work is greater than the worker.

There are other ways of honouring our beloved than by lamenting or by praising them. Let me endeavour to follow a course your lamented minister would, I believe, himself have desired, and speak to you, however inadequately, upon a subject with which, judging from my knowledge of his mind, he would have been in sympathy

In this morning's lesson from the Prophets we read these words: "Ye are my witnesses, saith the Lord, and my servant, whom I have chosen" (Isaiah xliii., 10.) Who the servant is who is mentioned so frequently in the sublime chapters of the latter part of Isaiah, is a fruitful subject of debate among interpreters. Sometimes he would appear to be a single individual, it may be the prophet himself, or some ideal Israelite, representing in his own person the whole nation; sometimes what has been called "the pious kernel" of the nation: sometimes the whole people of Israel. In this passage there is little room for doubt that it is the people of Israel as a body that is addressed. The prophet had before been speaking to the heathen nations; how vain and delusive had been their trust in idols. Then he turns to his own people, and, speaking in God's name, exclaims, "Ye are My witnesses and My servant, whom I have chosen," the very change of number from "witnesses" to "servant" indicating the identity of the two.

You Israelites are then both—My witnesses and My servants. Now, a witness is a man who, on great and solemn occasions, when some vital cause or principle is at stake, presents himself to testify to the truth, as he believes it. It may be for the time being an unpopular truth—he cannot consider that. Truth is a thing independent of popularity, and majorities are not the breath of its nostrils: else how frail and fickle a creature it would be. Or the truth may be a persecuted, or a derided truth—the witness must not consider that. Fearlessly he must testify to it and take the consequences, convinced that whatever may happen to him, the truth is indestructible, that it cannot even be laughed out of being, that it is mighty, all-mighty, and must prevail.

But, after all, these occasions for solemn and public testimony are comparatively rare. With the duties of a servant it is otherwise. They extend to great things and small; they are at all times and seasons; they are, perhaps, not so much before the world's eye, but they are not less arduous. And they are certainly of not less consequence in the practical scheme of things.

It is to this two-fold office that we of the house of Israel have been called We are to be witnesses to the one and only God: witnesses to the providence, the justice, the love, the fatherhood of God; we are to be witnesses to the brotherhood of man. We are to testify to our belief in the immeasurable possibilities of progress and happiness for the whole human family. While some assert that there was once a perfect man, born nineteen centuries ago, one of our own race too, we are to proclaim our belief in a more comprehensive ideal, in a perfect humanity to be developed in God's own good time. We are to testify to our conviction that, in that divine scheme, transcendent in its majesty, and universal in its scope, we Jews are called to fill a place and to perform a part. Without some such purpose, the Jew is an enigma, insoluble alike to others and to himself. Others, unable to explain him, have sometimes tried to explain him away. God forbid that we should do so. Ye are my witnesses, saith the Lord.

Or take another cause in which we, by the nature and history of events, have been summoned to be witnesses. Does the world, do we ourselves sufficiently appreciate what the world owes to the Jew, though, of course, only as God's instrument, for the gift of the Bible? Religion may not yet have reached its highest expression among mankind, but where would it have stood to-day without the Bible? From what source have the chief civilising nations been equipped but from the Bible, our Bible? There is an eloquent passage in which Renan addresses the people of Israel. Would that we could all feel the justice of its application to ourselves! "I have sometimes dreamed," he says, "of the day when mankind, recognising their debt to Greece, would restore to the Acropolis all the treasures of which they have despoiled it. It is a dream never likely to he realised. Well, then, let me dream something analogous with regard to your Parthenon. In a sense, your Parthenon is Jerusalem, that unique city so worthy of respect; but you are above all idealists, and your true Parthenon is the Bible." What the world has taken from thence! We do not grudge it them; far from it. Well may we rejoice that they are enriched, and we not impoverished. But let us not be ashamed to testify to our own; let us claim it in God's name and for His glory. Let it not be said that the "People of the Book" are those who value, study, love it less than others who have received it from them. "Ye are my witnesses saith the Lord."

"And my servant, whom I have chosen." For there is no true religion without service. Far be it from me to underrate the value of the purely spiritual element in religion. No one who mixes with the world, as a Jewish minister has to do if he is to have any hopes of usefulness, can disguise from himself how much the spiritual side of religion needs replenishing and strengthening among us. But it is no mark of wisdom to contrast and put in opposition things which are not naturally antagonistic, which are, if not the very same thing, only two phases of the same thing.

Every now and then one comes across people who speak in this fashion: "We are Jews; we do not profess to be religious; we attach no importance, for instance, to religious observances, but we are Jews in our hearts." To anyone holding such language I am impelled to say, My friend, no mortal can see what is in your heart—that is revealed to God alone; nor can any mortal be benefited by what is in your heart, but only by what comes out of it. But what would you think of a soldier who, asked if he ever gave any proof of courage, were to reply: "I am a soldier; I do not profess to be brave in action; I am, however, very brave in my heart"? How far would you trust a merchant who assured you that he was a most honest man; not exactly in business—that sort of honesty he does not lay claim to, but in his heart? What value would you, my sister, put on a servant who assured you that she was willing, industrious and reliable, not in the work of the household, but in her heart? And when an Israelite puts forth a similar plea, that he is content with being a Jew in his heart, the only rational conclusion one can arrive at is that there is something wrong in his conception of the relations between feeling and fact, between professing and doing, between witnessing to God and serving God.

I know, my friends, how hard it is in these days to be a Jew, to be a witness to God, and a servant of His. It never was easy, but the difficulties were of another kind in the days gone by. Harsh things are sometimes said of us by others (I think we notice them too much, and often give them life by answering them, instead of answering them by our life), but the worst that others can say of us is little next to what we have at time to confess to ourselves, namely, that so few of us can endure prosperity and carry their Judaism with them unscathed from the ordeal. Why is this? There is nothing inherently evil either in adversity or in prosperity. The truth is, a good man is made better by either, a bad man worse. "There are," it has been said, "two highest tides in the sea: when there is no moon, and when there is full moon. So the goodness in a man rises to the fullest in the one extreme of adversity, and in the other of prosperity."

But I hear it said—was it not said already long ago—"Vain is it to serve God; and what profit shall we have if we keep his charge? How heavily the Jew is handicapped in the race of life! In how many ways is he not barred off from profit, from honours, from advancement! What is the good of it all? What is the net gain?" Well, my friends, God does not open a profit and loss account with any man. Yet even on our own materialistic standard of reckoning God owes none of us anything. Despite all outcries about anti-Semitism, much of which, I fear, is prompted by disappointed vanity and inordinate self-esteem on the part of individual Jews, do we properly realise how marvellous has been the progress, the worldly progress, of Jews in a land like ours during the last two or three generations? If our grandparents or great-grandparents came to life, they would not be able to recognise the altered state of affairs. But we cannot shut our eyes, nor ought we to close our hearts, to the improvement of which we have reaped the benefit. As Jews, and in regard to the cause for which God has destined us, we have offered but fragmentary testimony, and rendered but imperfect service: yet even that has manifestly not ended in total loss.

But let us not approach God in the spirit of one bent upon making a bargain. All religion based on such motives is doomed to crumble to pieces, on the first severe strain, whether of hardship, or disappointment, or sorrow or suffering, or temptation. Judaism takes a higher flight, and would lift our soul along with it. Present yourselves as witnesses, it says, not that the glory may be yours, but from love of the God of truth: offer yourselves as servants, not for the wages of a hireling, but from love of the God of love. "Blessed is the man 'who rejoiceth exceedingly in His precepts'; in His precepts, not in the reward that often follows in their train."

There is an Eastern story of a Caliph who had a certain black slave, whom he distinguished above all others by his love. Men asked him the reason. The Caliph related how once, when he was passing with his retinue through the streets of a city, a camel of his train fell, and in his fall loosened a box of pearls with which he was loaded, so that it was flung down and the pearls were scattered over the ground. The monarch beckoned to his slaves, and told them they might help themselves to the precious things. This they eagerly did all but one, who remained immovable on horseback by his master's side.

> "What will thy gain, good fellow, be
> Thus lingering at my side?"
> "My king, that I shall faithfully
> Have guarded thee," he cried.

Thereupon the king sums up the meaning of such service:

> "True servant's title he may wear,
> He only, who has not
> For his lord's gifts, how rich soe'er,
> His lord himself forgot."

And a still higher lesson follows:

> For if thou not to Him aspire,
> But to His gifts alone,
> Not love, but covetous desire,
> Has brought thee to His throne.

Is this to aim too high? It has at least been possible to some of the choicer spirits on God's earth. It was an ideal devoutly striven after by him who once ministered in this sanctuary; who was, if ever a man among us merited the name, an idealist, and who has now left you his example as an inspiration for your own lives. Heaven preserve us all from the most terrible of all curses—a life of low and sordid aims. Verily, we are destined for better things. God himself calls us to them. Remember, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen."

North London Synagogue.—The Rev. Julius A. Gouldstein, before leaving the pulpit last Saturday, made reference to the following day, "Citizen Sunday," and spoke of the manner our coreligionists undertook and discharged the dues and duties of citizenship. Quite recently, in the great election for the new Parliament, many of our leading men, with true public spirit, sought to take their share of the burdens of government, and in a few days, when new municipalities will seek the services of active, able citizens, our brethren are again offering themselves in the interest of their fellow countrymen. It is in accordance with Judaism's teachings that these men feel as Englishmen as well as Jews that it behoves them to co-operate with and serve the subjects of this mighty Empire. In the great shout of welcome that fills the air on the safe and honourable return of the Lord Mayor's Own, many Jewish members of this unique corps are complimented and lauded. Their loyalty, bravery and triumphs are appreciated by fellow-citizens, their patriotism and their ardour will remain a grateful remembrance for all time. The community is proud of the honour and distinction these earnest sons have earned, and long will their names and deeds live in the annals of Anglo-Jewish history.

NUMBER of Patients in the Jewish Convalescent Home, St. Patrick's Road, West Brighton, week ending Wednesday, October 3st, 1900: Men, 6; Women, 8; Children, 6.

Jewish Immigrants in the United States.

THE VIEWS OF A GENTILE WRITER.

Stone-throwing against Jews and everything Jewish is still so much the order of the day that an encomium from a Gentile observer is as welcome as it is rare—and all the more welcome, inasmuch as the eulogium we are about to refer to concerns what must always (in view of the necessity of yielding to State pressure here and industrial pressure) be a vital Jewish question, the question of Jewish immigration to the States. In the October number of the *Atlantic Monthly*, an American writer named Kate Holladay Claghorn sets herself to disabuse the minds of her countrymen of the fallacies as to Jewish and other immigrants which are taking more and more hold of the popular intelligence. The writer shows that much of the antipathy felt to alien immigrants is the result of ignorance and prejudice. She proves this "from the case of the early German settlers." The Germans, for instance, "whom we rely upon to-day as among our most valued citizens for their social stability and true attachment to their adopted country, our grandfathers thought of as all that was dangerous and bad. Atheist, Sabbath-breaker, drunkard, social out-law—these were a few of the choice epithets lavished upon the Germans when they first came among us." Yet to-day the writer of the *Atlantic Monthly* article observes the Germans are among "the most valued citizens of the United States." She goes on to show that the raw immigrant repellent in appearance and social qualities does not always remain in the same condition. The early Irish immigrants, for instance, drawn from the "famine-distorted" waste of their native land, might reasonably have been regarded, upon landing, as a pestilential element in the population. This is how the writer of the article under notice describes them:—

> The seaboard cities, notably New York, felt the greatest burden of this invasion. Immigrant ships by the hundred dumped upon the wharves their loads of the poor, the helpless, and the friendless, who did not know where to go or what to do. Many came with one sole trade—beggary—which they proceeded to practise on the day of their arrival, seeking the watch-house for their first night's shelter. A noticeable increase of pauperism and crime followed, and was attributed directly to the immigrants. New York was said to exceed in crime not merely any one of the great cities—London, Liverpool, Manchester, Birmingham, and Leeds—crowded with the ignorant and vicious masses of the population as they were, but all of them put together. Then was the beginning of the city slum. In New York the old Five Points came into being as a centre of dirt, disease, immorality never since surpassed or even equalled. Political corruption struck the notice of people as never before. As the immigrants poured in they were fraudulently naturalised in squads; their votes were openly bought and sold like any merchandise, and were cast in any quantities desired.

Has all this human poison been the undoing of the Republic? Not a bit of it.

> The greater part of this mass of poverty and ignorance was in a few [illegible] absorbed in the labor force of the country, accomplished a work in developing its resources of a magnitude hard to realise, and prospered in so doing. To-day the Irish element—both foreign and native born—has arisen as a whole, a [illegible] from the lowest social and industrial grade it entered on its first arrival, and is now to be found in all grades above, up to the very highest.

The moral of all this in its application to the Jewish immigrant is clear. If the Irishman with his grave failings was capable of such elevation, [illegible] the Jew with his many and splendid virtues, all of them [illegible] the [illegible] of a successful settler.

> The Jew has stood for centuries as the butt of an almost universal dislike. Perhaps in the last analysis, such a feeling is the best warrant for [illegible] excites it, but rational thought retreats in shame from admitting this in the face of the strong considerations to be urged in favour of the Jew. A [illegible] of even the most poverty-stricken and forlorn of the recent Jewish immigrants shows them to be a temperate, moral, and industrious people. If the life and health of a nation depend largely, as some philosophers of history claim that they do, on the physical vitality of its individual members, the Hebrew race certainly adds an element of value to the community that cannot be despised. Notwithstanding the crowded conditions in which they live, notwithstanding the unwholesome tenements, the low damp ground of the quarter, and the [illegible], the Jewish dwellers on the East Side in New York have a far lower death-rate than is shown by any other foreign element in the city, and, strange as it may seem, a perceptibly lower death-rate than even that of the well-to-do dwellers in wholesome uptown wards. So far as analysis can account for it, this vitality seems to be founded on moral habits, a most useful ingredient in a modern state.
>
> Family affection is strong among them. Reverence for parents is taught and practised. They are not found in the police courts and prisons in any [illegible] proportion, and remarkable indeed in view of their extreme poverty, they [illegible] come [illegible] upon charity. A striking characteristic among them is a desire for improvement. The adults among them, devitalised by long years in an atmosphere of repression, may themselves trudge along for a while in the treadmill of the sweating shop; they have other ambitions for their children. Even within so short a time as has passed since their coming here, one may notice a remarkable advancement. The casual visitor to the East Side to-day will see apparently the same old patriarchs with side curls and velvet caps, the same mothers in Israel with wigs awry and infants multitudinous that he saw yesterday. But this is a human stream in which, while it looks the same, the individual elements are always changing. The old man in the gabardine we saw last week has now put on the garb of America and moved uptown with his family. This one that you took for him has just landed from the emigrant ship. Next week he, too, will be gone. The rate of change, of course, is not literally so rapid as this, but it is sufficiently so as to be astonishing. It is only sixteen years since this people began to come here at all; it is only eight years since Jewish immigration reached high-water mark with sixty thousand arrivals from Russia alone at the port of New York. But they have already learned the principles of industrial combination, have sent their children to and through the schools and even the colleges, and are seeing these children almost without exception advance to an industrial and social grade higher than their own. Significant testimony to the scope and rapidity of the change is the complaint of workers in the different social settlements that they cannot keep their hold on individuals from year to year on account of the many removals. The University Settlement, in the heart of Ghetto, makes up its classes with a practically new membership each year, and the College Settlement near by has the same experience.

A finer testimony to the value of the Hebrew immigrant could not be wished for. The writer from whom we are quoting has many appreciative things to say of the Italian immigrants. "The Italians, like the Jews," she remarks, "are eager for improvement," but she adds, "although not, perhaps, in so striking a degree."

One of the indispensable tests of desirability in an immigrant is his disposition to identify himself thoroughly with the people among whom he is making his new home. How stands the Jew in this respect? Let the writer of the American review article answer. "A significant trifle just lately noticed," she says, "was that the great mass of applicants for naturalisation papers in New York City this year, during the rush that always come just before a Presidential election, were Russian Jews and Italians." This passion of loyalty to the adopted country is illustrated, indeed, in a curious manner by the following story which the article relates:—

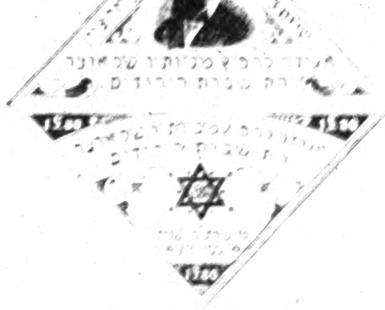
> A class of forty boys in an East Side school was asked the other day how many of them spoke English at home. Fully half the hands were raised. How many spoke German? A few hesitatingly confessed to that. How many spoke Yiddish, or any other foreign tongue? One or two faltering hands went half-way up, then down, a mute expression of conflict between the ideal and reality. As a matter of fact, about ninety-five per cent. of these children were Russian Jews; nearly all had been in the country for short periods ranging from one year to four or five; probably all could, and did to some extent, speak either German or Yiddish at home, and in many cases were obliged to do so. In these children the sense of American nationality springs up with astonishing rapidity. They are "Americans" in their own estimation, and nothing else.

The article goes on to give other reasons for taking a more charitable view of the stream of immigration. The alien's "thrift," and the fact that his services are eagerly demanded, that he is really needed to take a vacant place in our industrial scheme," and that the United States are "a half-worked country in need of a larger labour force." More than one of its arguments might very well be taken to heart by the fussy fanatics who conduct a noisy agitation on the question of immigration in this country.

The Jewish Colonial Trust Share Clubs.

A meeting of the Executive Committees of all the above Clubs took place last Saturday night in the large hall of the Cannon Street Road Synagogue under the presidency of Mr. JAMES H. LOEWE, Chairman of the Head Office. There were also present Mr. M. Barnett, one of the Vice Presidents, Mr. E. Freudenheim, one of the Treasurers, Mr. S. Lennox Loewe, the Chief Secretary, and representatives of 21 other Clubs, as well as Rabbi Frumkin, Rabbi E. Regensburg, Rabbi Faber, Mr. Vervy, Mr. Ginsburg; and about 100 others.

It will be remembered that these Clubs were formed outside the Trust for the purpose of enabling the public to acquire shares in the Jewish Colonial Trust through the medium of stamps (the facsimile of which is reproduced here) of the face value of 1s. each, which are affixed to the pages of a pass-book, and eventually exchanged for fully paid shares.



The CHAIRMAN welcomed the delegates and explained several points in the Rules and Regulations which had not been rightly understood. He insisted in the interest of the Clubs and for the purpose of maintaining a correct business procedure on the absolute necessity of acting strictly in accordance with the Rules and Regulations so long as they were in force. He announced that up to that date [illegible] Clubs had been formed and [illegible] pass-books representing so many [illegible] shares issued. H.R.H. the Duke of York had been graciously pleased to accept a stamp, a copy of the Rules and Regulations and a pass-book. The system had caught on, and was already being imitated in other quarters in connection with other institutions. In addition to the sale of stamps it should be remembered that every new club formed meant a new Zionist Association. Applications to form clubs had been received from all parts of the world, including Palestine, the United States and South America.

Various questions were put and answered, and it was shown by actual facts how easy it was to carry on the clubs in strict conformity with the Rules and to keep the necessary books and statements in accordance with the forms supplied by the Head Office, which controls the business of the Clubs.

Numerous promises to extend the local areas and of continued support were given, and the Chairman in conclusion called upon Rabbi Frumkin and Rabbi Regensburg to address the audience, who listened with rapt attention and interest to the earnest words of the speakers.

The usual votes of thanks, a collection on behalf of a poor man from Jerusalem, the singing of the Zionist Anthem and God Save the Queen concluded the proceedings.

JEWS' COLLEGE LITERARY SOCIETY.—The opening lecture of the new session of the Jews' College Literary Society will be delivered by Dr. M. Friedländer, President, on Thursday evening, November [illegible], at [illegible] p.m. punctually. Dr. Friedländer's lecture will take the form of a Presidential address.

FREEMASONRY.—Bro. [illegible], P.P.M. Tranquillity Lodge No. [illegible], will read a paper entitled "Landmarks in the History of the Lodge of Tranquillity [illegible] to [illegible]," at the Annual Dinner of the Tranquillity Lodge of Instruction, to be held next Thursday, the 8th, at Frascati's, Oxford Street.—At a meeting of the Queen's Westminster Lodge No. [illegible], held at the Holborn Restaurant on Tuesday last, Bro. Sam Cohen, S.W., was elected W.M. for the ensuing year.

DALSTON (POETS' ROAD) SYNAGOGUE.—On Wednesday, October 24th, the occasion of the first choral wedding held under the conductorship of Mr. Jesse Goldston, the Choirmaster, the Chazan and adult members of the Choir waited on Mr. Goldston and presented him with a very handsome silver-mounted baton. The presentation was made prior to the beginning of the wedding service in order that Mr. Goldston might use the baton for the first time on that day. The baton bears the following inscription:—"Dalston Synagogue Choir. Presented to Mr. Jesse Goldston, A.R.C., by the Rev. I. Lesser and Messrs. I. Myers, N. Goldie, M. Aaronson and M. de Frees as a mark of esteem and good feeling. October 24th, 1900."

CENTURY CONCERT COMPANY.—The "Century Concert Company" gave their first entertainment at the Home for Aged Jews, Stepney Green, last Sunday, under the direction of Mr. A. A. Jacobs and Mr. L. Cohen, Mr. J. Marks presiding. The following members took part: Misses S. de Groot, R. Lipman, A. Lyons, E. Brunson, and Messrs. J. Marks, L. Feldman, R. Stennard, B. Lyons, E. de Groot, M. Samuel and R. Jacobs. Miss Marks acted as accompanist. The inmates were supplied with refreshments provided by the company, and the concert was voted a success. Applications for further concerts should be made to the Hon. Secretary, Mr. R. Jacobs, 6, Glengall Road, Cubitt Town, E.

CHOVEVI ZION ASSOCIATION.—At a meeting of the Junior Zionist Association (under [illegible]), held on Saturday evening last, at 152, High Street, Whitechapel, Dr. S. A. Hirsch, Secretary of the Chovevi Zion Association, gave an interesting lecture on "The work being done by the Chovevi Zion Association."

EPPS'S
GRATEFUL.
COMFORTING.
THE MOST
NUTRITIOUS
COCOA

God's Witnesses and Servants.

A SERMON DELIVERED AT MANCHESTER SYNAGOGUE FOR BRITISH JEWS, ON SABBATH פ' בראשית OCTOBER 20TH, 1900,

By the Rev. S. SINGER.

My Dear Friends,—The feeling that before all others forces its way to utterance here this morning, to repress or to ignore which would be affectation, is one that is more than tinged with sadness. It is inevitable. Since last I had the privilege of addressing a congregation in this house of worship, he, whose loving activity had its centre here, but its circumference far beyond these walls, embracing every section of his brethren in this city, with all their varied interests, material, social, intellectual, spiritual—he has passed from among us. As one enters the sacred building, and misses the figure that for nearly a quarter of a century was the chief living influence within it, who can help feeling that the place is no longer the same.

> O for the touch of a vanished hand,
> And the sound of a voice that is still.

His was a voice that was never tired of proclaiming the great lessons of Israel's history, and the eternal verities that are Israel's heritage; a voice that pleaded for a recognition of the ideals and beatitudes of Judaism; a voice that was ever raised in the cause of righteousness, of godliness, of charity and of peace. His was a hand that did with its might whatever it found to do, that was ready to serve wherever good honest work was needed, to help the distressed, to lift the downcast, to guide the erring and perplexed; a hand also that—pardon the personal reference—offered a brother's grasp to his brethren of the sacred ministry, to whatever division of the Jewish camp they happened to belong. With a learning and a modesty that seemed to be at rivalry as to which should exceed the other: with the magic gift of sympathy, and the still more potent magic of genuineness, it was no wonder that he made his influence felt everywhere, and carried with him when he quitted this world, in the prime of life, as years are counted, the respect and the affection of every school of religious thought and practice in Anglo-Jewry. Yes, my friends, given the minister of religion who thinks more of his duty than of himself, and sooner or later he will be enshrined in the heart of his people. "When a man's ways please the Lord He maketh even his enemies to be at peace with him." Enemies? Lawrence Simmons had no enemies. Certainly no man I have known ever gave less cause for enmity. God's peace be with him!

But mourning, though inseparable from life, is no substitute for living. Our departed friend, I am sure, taught this same doctrine clearly enough in his time. "God," it has been said, "buries His workmen, but continues His work." The work must go on however many the workers and whosoever they may be that fall by the way. For the work is greater than the worker.

There are other ways of honouring our beloved than by lamenting or by praising them. Let me endeavour to follow a course your lamented minister would, I believe, himself have desired, and speak to you, however inadequately, upon a subject with which, judging from my knowledge of his mind, he would have been in sympathy

In this morning's lesson from the Prophets we read these words: "Ye are my witnesses, saith the Lord, and my servant, whom I have chosen" (Isaiah xliii., 10.) Who the servant is who is mentioned so frequently in the sublime chapters of the latter part of Isaiah, is a fruitful subject of debate among interpreters. Sometimes he would appear to be a single individual, it may be the prophet himself, or some ideal Israelite, representing in his own person the whole nation; sometimes what has been called "the pious kernel" of the nation: sometimes the whole people of Israel. In this passage there is little room for doubt that it is the people of Israel as a body that is addressed. The prophet had before been speaking to the heathen nations; how vain and delusive had been their trust in idols. Then he turns to his own people, and, speaking in God's name, exclaims, "Ye are My witnesses and My servant, whom I have chosen," the very change of number from "witnesses" to "servant" indicating the identity of the two.

You Israelites are then both—My witnesses and My servants. Now, a witness is a man who, on great and solemn occasions, when some vital cause or principle is at stake, presents himself to testify to the truth, as he believes it. It may be for the time being an unpopular truth—he cannot consider that. Truth is a thing independent of popularity, and majorities are not the breath of its nostrils: else how frail and fickle a creature it would be. Or the truth may be a persecuted, or a derided truth—the witness must not consider that. Fearlessly he must testify to it and take the consequences, convinced that whatever may happen to him, the truth is indestructible, that it cannot even be laughed out of being, that it is mighty, all-mighty, and must prevail.

But, after all, these occasions for solemn and public testimony are comparatively rare. With the duties of a servant it is otherwise. They extend to great things and small; they are at all times and seasons; they are, perhaps, not so much before the world's eye, but they are not less arduous. And they are certainly of not less consequence in the practical scheme of things.

It is to this two-fold office that we of the house of Israel have been called We are to be witnesses to the one and only God; witnesses to the providence, the justice, the love, the fatherhood of God; we are to be witnesses to the brotherhood of man. We are to testify to our belief in the immeasurable possibilities of progress and happiness for the whole human family. While some assert that there was once a perfect man, born nineteen centuries ago, one of our own race too, we are to proclaim our belief in a more comprehensive ideal, in a perfect humanity to be developed in God's own good time. We are to testify to our conviction that, in that divine scheme, transcendent in its majesty, and universal in its scope, we Jews are called to fill a place and to perform a part. Without some such purpose, the Jew is an enigma, insoluble alike to others and to himself. Others, unable to explain him, have sometimes tried to explain him away. God forbid that we should do so. Ye are my witnesses, saith the Lord.

Or take another cause in which we, by the nature and history of events, have been summoned to be witnesses. Does the world, do we ourselves sufficiently appreciate what the world owes to the Jew, though, of course, only as God's instrument, for the gift of the Bible? Religion may not yet have reached its highest expression among mankind, but where would it have stood to-day without the Bible? From what source have the chief civilising nations been equipped but from the Bible, our Bible? There is an eloquent passage in which Renan addresses the people of Israel. Would that we could all feel the justice of its application to ourselves! "I have sometimes dreamed," he says, "of the day when mankind, recognising their debt to Greece, would restore to the Acropolis all the treasures of which they have despoiled it. It is a dream never likely to he realised. Well, then, let me dream something analogous with regard to your Parthenon. In a sense, your Parthenon is Jerusalem, that unique city so worthy of respect; but you are above all idealists, and your true Parthenon is the Bible." What the world has taken from thence! We do not grudge it them; far from it. Well may we rejoice that they are enriched, and we not impoverished. But let us not be ashamed to testify to our own; let us claim it in God's name and for His glory. Let it not be said that the "People of the Book" are those who value, study, love it less than others who have received it from them. "Ye are my witnesses saith the Lord."

"And my servant, whom I have chosen." For there is no true religion without service. Far be it from me to underrate the value of the purely spiritual element in religion. No one who mixes with the world, as a Jewish minister has to do if he is to have any hopes of usefulness, can disguise from himself how much the spiritual side of religion needs replenishing and strengthening among us. But it is no mark of wisdom to contrast and put in opposition things which are not naturally antagonistic, which are, if not the very same thing, only two phases of the same thing.

Every now and then one comes across people who speak in this fashion: "We are Jews; we do not profess to be religious; we attach no importance, for instance, to religious observances, but we are Jews in our hearts." To anyone holding such language I am impelled to say, My friend, no mortal can see what is in your heart—that is revealed to God alone; nor can any mortal be benefited by what is in your heart, but only by what comes out of it. But what would you think of a soldier who, asked if he ever gave any proof of courage, were to reply: "I am a soldier; I do not profess to be brave in action; I am, however, very brave in my heart"? How far would you trust a merchant who assured you that he was a most honest man; not exactly in business—that sort of honesty he does not lay claim to, but in his heart? What value would you, my sister, put on a servant who assured you that she was willing, industrious and reliable, not in the work of the household, but in her heart? And when an Israelite puts forth a similar plea, that he is content with being a Jew in his heart, the only rational conclusion one can arrive at is that there is something wrong in his conception of the relations between feeling and fact, between professing and doing, between witnessing to God and serving God.

I know, my friends, how hard it is in these days to be a Jew, to be a witness to God, and a servant of His. It never was easy, but the difficulties were of another kind in the days gone by. Harsh things are sometimes said of us by others (I think we notice them too much, and often give them life by answering them, instead of answering them by our life), but the worst that others can say of us is little next to what we have at time to confess to ourselves, namely, that so few of us can endure prosperity and carry their Judaism with them unscathed from the ordeal. Why is this? There is nothing inherently evil either in adversity or in prosperity. The truth is, a good man is made better by either, a bad man worse. "There are," it has been said, "two highest tides in the sea: when there is no moon, and when there is full moon. So the goodness in a man rises to the fullest in the one extreme of adversity, and in the other of prosperity."

But I hear it said—was it not said already long ago—"Vain is it to serve God; and what profit shall we have if we keep his charge? How heavily the Jew is handicapped in the race of life! In how many ways is he not barred off from profit, from honours, from advancement! What is the good of it all? What is the net gain?" Well, my friends, God does not open a profit and loss account with any man. Yet even on our own materialistic standard of reckoning, God owes none of us anything. Despite all outcries about anti-Semitism, much of which, I fear, is prompted by disappointed vanity and inordinate self-esteem on the part of individual Jews, do we properly realise how marvellous has been the progress, the worldly progress, of Jews in a land like ours during the last two or three generations? If our grandparents or great-grandparents came to life, they would not be able to recognise the altered state of affairs. But we cannot shut our eyes, nor ought we to close our hearts, to the improvement of which we have reaped the benefit. As Jews, and in regard to the cause for which God has destined us, we have offered but fragmentary testimony, and rendered but imperfect service; yet even that has manifestly not ended in total loss.

But let us not approach God in the spirit of one bent upon making a bargain. All religion based on such motives is doomed to crumble to pieces, on the first severe strain, whether of hardship, or disappointment, or sorrow, or suffering, or temptation. Judaism takes a higher flight, and would lift our soul along with it. Present yourselves as witnesses, it says, not that the glory may be yours, but from love of the God of truth; offer yourselves as servants, not for the wages of a hireling, but from love of the God of love. "Blessed is the man 'who rejoiceth exceedingly in His precepts'; in His precepts, not in the reward that often follows in their train."

There is an Eastern story of a Caliph who had a certain black slave, whom he distinguished above all others by his love. Men asked him the reason. The Caliph related how once, when he was passing with his retinue through the streets of a city, a camel of his train fell, and in his fall loosened a box of pearls with which he was loaded, so that it was flung down and the pearls were scattered over the ground. The monarch beckoned to his slaves, and told them they might help themselves to the precious things. This they eagerly did, all but one, who remained immovable on horseback by his master's side.

> "What will thy gain, good fellow, be
> Thus lingering at my side?"
> "My king, that I shall faithfully
> Have guarded thee," he cried.

Thereupon the king sums up the meaning of such service:

> "True servant's title he may wear,
> He only, who has not
> For his lord's gifts, how rich soe'er,
> His lord himself forgot."

And a still higher lesson follows:

> For if thou not to Him aspire,
> But to His gifts alone,
> Not love, but covetous desire,
> Has brought thee to His throne.

Is this to aim too high? It has at least been possible to some of the choicer spirits on God's earth. It was an ideal devoutly striven after by him who once ministered in this sanctuary; who was, if ever a man among us merited the name, an idealist, and who has now left you his example as an inspiration for your own lives. Heaven preserve us all from the most terrible of all curses—a life of low and sordid aims. Verily, we are destined for better things. God himself calls us to them. Remember, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen."

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THE VIEWS OF A GENTILE WRITER.

Stone-throwing against Jews and everything Jewish is still so much the order of the day that an encomium from a Gentile observer is as welcome as it is rare—and all the more welcome, inasmuch as the eulogium we are about to refer to concerns what must always (in view of the necessity of yielding to State pressure here and industrial pressure) be a vital Jewish question, the question of Jewish immigration to the States. In the October number of the *Atlantic Monthly*, an American writer named Kate Holladay Claghorn sets herself to disabuse the minds of her countrymen of the fallacies as to Jewish and other immigrants which are taking more and more hold of the popular intelligence. The writer shows that much of the antipathy felt to alien immigrants is the result of ignorance and prejudice. She proves this "from the case of the early German settlers." The Germans, for instance, "whom we rely upon to-day as among our most valued citizens for their social stability and true attachment to their adopted country, our grandfathers thought of as all that was dangerous and bad. Atheist, Sabbath-breaker, drunkard, social out-law—these were a few of the choice epithets lavished upon the Germans when they first came among us." Yet to-day the writer of the *Atlantic Monthly* article observes the Germans are among "the most valued citizens of the United States." She goes on to show that the raw immigrant, repellent in appearance and social qualities, does not always remain in the same condition. The early Irish immigrants, for instance, drawn from the "famine-distorted" waste of their native land, might reasonably have been regarded, upon landing, as a pestilential element in the population. This is how the writer of the article under notice describes them :—

> The seaboard cities, notably New York, felt the greatest burden of this invasion. Immigrant ships by the hundred dumped upon our wharves their loads of the poor, the helpless, and the friendless, who did not know where to go or what to do. Many came with one sole trade—beggary—which they proceeded to practise on the day of their arrival, seeking the watch-house for their first night's shelter. A noticeable increase of pauperism and crime followed, and was attributed directly to the immigrants. New York was said to exceed in crime not merely any one of the great cities—London, Liverpool, Manchester, Birmingham, and Leeds—crowded with the ignorant and vicious classes of the population as they were, but all of them put together. Then was the beginning of the city slum. In New York the old Five Points came into being as a centre of dirt, disease, immorality never since surpassed or even equalled. Political corruption struck the notice of people as never before. As the immigrants poured in they were fraudulently naturalised in squads; their votes were openly bought and sold like any merchandise, and were cast in any quantities desired.

Has all this human poison been the undoing of the Republic? Not a bit of it!

> "The greater part of this mass of poverty and ignorance in a very short time became absorbed in the labor force of the country, accomplished a work in developing its resources of a magnitude hard to realise, and prospered in so doing. To-day the Irish element—both foreign and native born—has arisen, as a whole, almost entirely from the low social and industrial grade it entered on its first arrival, and is now to be found in all grades above, up to the very highest."

The moral of all this in its application to the Jewish immigrants is clear. If the Irishman with his grave failings was capable of such elevation, *a fortiori*, the Jew with his many and splendid virtues, all of them valuable in the evolution of a successful settler.

> The Jew has stood for centuries as the butt of an almost universal dislike. Perhaps, in the last analysis, such a feeling is the best warrant for getting rid of the people that excites it, but rational thought retreats in shame from admitting this, in the face of the strong considerations to be urged in favour of the Jew. A study of even the most poverty-stricken and forlorn of the recent Jewish immigrants shows them to be a temperate, moral and industrious people. If the life and health of a nation depend largely, as some philosophers of history claim that they do, on the physical vitality of its individual citizens, the Hebrew race certainly adds an element of value to the community that cannot be despised. Notwithstanding the crowded conditions in which they live, notwithstanding the unwholesome tenements, the low damp ground of the quarter, and the universal filth, Jewish dwellers on the East Side in New York have a far lower death-rate than is shown by any other foreign element in the city, and, strange as it may seem, a perceptibly lower death rate than even that of the well-to-do dwellers in wholesome uptown wards. So far as analysis can account for it, this vitality seems to be founded on moral habits, a most useful ingredient in a modern state.
>
> Family affection is strong among them. Reverence for parents is taught and practised. They are not found in the police courts and prisons in any noticeable proportion, and remarkable indeed in view of their extreme povery, they do not come habitually upon charity. A striking characteristic among them is a desire for improvement. The adults among them, devitalised by long years in an atmosphere of repression, may themselves trudge along for a while in the treadmill of the sweatshop, but they have other ambitions for their children. Even within so short a time as has passed since their coming here, one may notice a remarkable advancement. The casual visitor to the East Side to-day will see apparently the same old patriarchs with side curls and velvet caps, the same mothers in Israel, with wigs awry and infants multitudinous, that he saw yesterday. But this is a human stream in which, while it looks the same, the individual elements are always changing. The old man in the gabardine we saw last week has now put on the garb of America and moved uptown with his family. This one that you took for him has just landed from the emigrant ship. Next week he, too, will be gone. The rate of change, of course, is not literally so rapid as this, but it is sufficiently so as to be astonishing. It is only sixteen years since this people began to come here at all; it is only eight years since Jewish immigration reached high-water mark with sixty thousand arrivals from Russia alone at the port of New York. But they have already learned the principles of industrial combination, have sent their children to and through the schools and even the colleges, and are seeing these children almost without exception advance to an industrial and social grade higher than their own. Significant testimony to the scope and rapidity of the change is the complaint of workers in the different social settlements that they cannot keep their hold on individuals from year to year on account of the many removals. The University Settlement, in the heart of Ghetto, makes up its classes with a practically new membership each year, and the College Settlement near by has the same experience.

A finer testimony to the value of the Hebrew immigrant could not be wished for. The writer from whom we are quoting has many appreciative things to say of the Italian immigrants. "The Italians, like the Jews," she remarks, "are eager for improvement," but she adds, "although not, perhaps, in so striking a degree."

One of the indispensable tests of desirability in an immigrant is his disposition to identify himself thoroughly with the people among whom he is making his new home. How stands the Jew in this respect? Let the writer of the American review article answer. "A significant trifle just lately noticed," she says, "was that the great mass of applicants for naturalisation papers in New York City this year, during the rush that always come just before a Presidential election, were Russian Jews and Italians." This passion of loyalty to the adopted country is illustrated, indeed, in a curious manner by the following story which the article relates :—

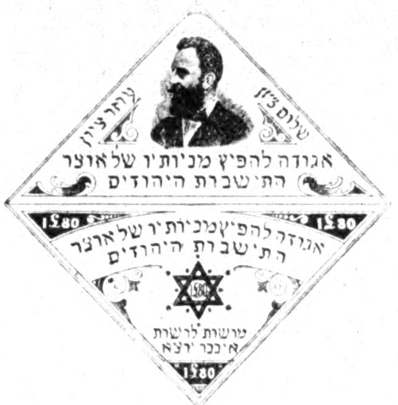
> A class of forty boys in an East Side school was asked the other day how many of them spoke English at home. Fully half the hands were raised. How many spoke German? A few hesitatingly confessed to that. How many spoke Yiddish, or any other foreign tongue? One or two faltering hands went half-way up, then down, a mute expression of conflict between the ideal and reality. As a matter of fact, about ninety-five per cent. of these children were Russian Jews; nearly all had been in the country for short periods ranging from one year to four or five; probably all could, and did to some extent, speak either German or Yiddish at home, and in many cases were obliged to do so. In these children the sense of American nationality springs up with astonishing rapidity. They are "Americans" in their own estimation, and nothing else.

The article goes on to give other reasons for taking a more charitable view of the stream of immigration. The alien's "thrift," and the fact that his services are eagerly demanded, that he is really needed to take a vacant place in our industrial scheme," and that the United States are "a half-worked country in need of a larger labour force." More than one of its arguments might very well be taken to heart by the fussy fanatics who conduct a noisy agitation on the question of immigration in this country.

The Jewish Colonial Trust Share Clubs.

A meeting of the Executive Committees of all the above Clubs took place last Saturday night in the large hall of the Cannon Street Road Synagogue under the presidency of Mr. James H. Loewe, Chairman of the Head Office. There were also present Mr. M. Barnett, one of the Vice-Presidents, Mr. E. Freudenheim, one of the Treasurers, Mr. S. Lennox Loewe, the Chief Secretary, and representatives of 21 other Clubs, as well as Rabbi Frumkin, Rabbi E. Regensburg, Rabbi Faber, Mr. Vervy, Mr. Ginsburg, and about 100 others.

It will be remembered that these Clubs were formed outside the Trust for the purpose of enabling the public to acquire shares in the Jewish Colonial Trust through the medium of stamps (the facsimile of which is reproduced here) of the face value of 3d. each, which are affixed to the pages of a pass-book, and eventually exchanged for fully-paid shares.



The Chairman welcomed the delegates, and explained several points in the Rules and Regulations which had not been rightly understood. He insisted, in the interest of the Clubs, and for the purpose of maintaining a correct business procedure, on the absolute necessity of acting strictly in accordance with the Rules and Regulations, so long as they were in force. He announced that up to that date 31 Clubs had been formed, and 1,735 pass-books, representing so many eventual shares, issued. H.R.H. the Duke of York had been graciously pleased to accept a stamp, a copy of the Rules and Regulations, and a pass-book. The system had "caught on," and was already being imitated in other quarters in connection with other institutions. In addition to the sale of stamps it should be remembered that every new club formed meant a new Zionist Association. Applications to form clubs had been received from all parts of the world, including Palestine, the United States and South America.

Various questions were put and answered and it was shown by actual facts how easy it was to carry on the clubs in strict conformity with the Rules, and to keep the necessary books and statistics, in accordance with the models supplied by the Head Office, which controls the business of the Clubs.

Numerous promises to extend the local areas and of continued support were given, and the Chairman, in conclusion, called upon Rabbi Frumkin and Rabbi Regensberg, to address the audience, who listened with rapt attention and interest to the earnest words of the speakers.

The usual votes of thanks, a collection in aid of a poor man from Jerusalem, the singing of the Zionist Anthem and God Save the Queen concluded the proceedings.

Jews' College Literary Society.—The opening Lecture of the new Session of the Jews' College Literary Society will be delivered by Dr. M Friedländer (President) on Thursday evening, November 15th, at 8.30 p.m. punctually. Dr. Friedländer's lecture will take the form of a Presidential address.

Freemasonry.—Bro. P. Ornstien, I.P.M., Tranquillity Lodge, No. 185, will read a paper, entitled, "Landmarks in the History of the Lodge of Tranquillity, 1787 to 1870," at the Annual Dinner of the Tranquillity Lodge of Instruction, to be held next Thursday, the 8th, at Frascati's, Oxford Street.—At a meeting of the Queen's Westminster Lodge, No. 2,021, held at the Holborn Restaurant, on Tuesday last Bro. Sam Cohen, S.W., was elected W.M. for the ensuing year.

Dalston (Poet's Road) Synagogue.—On Wednesday, October 24th, the occasion of the first choral wedding held under the conductorship of Mr. Isaac Goldston, the Choirmaster, the Chazan and adult members of the Choir waited on Mr. Goldston and presented him with a very handsome silver-mounted baton. The presentation was made prior to the beginning of the wedding service in order that Mr. Goldston might use the baton for the first time on that day. The baton bears the following inscription :—"Dalston Synagogue Choir, Presented to Mr. Isaac Goldston, A.K.C., by the Rev. J. Lesser and Messrs. I. Myers, N. Goldin, M. Aaronson and M. de Fries, as a mark of esteem and good feeling. October 24th, 1900."

Century Concert Company.—The "Century Concert Company" gave their first entertainment at the Home for Aged Jews, Stepney Green, last Sunday, under the direction of Mr. A. A. Jacobs, and Mr. L. Cohen; Mr. J. Marks presiding. The following members took part: Misses S. de Groot, R. Lipman, S. Lyons, E. Bramson, and Messrs. J. Marks, L. Feldman, R. Stennard, B. Lyons, E. de Groot, M. Samuel, and R. Jacobs. Miss Marks acted as accompanist. The inmates were supplied with refreshments provided by the company, and the concert was voted a success. Applications for further concerts should be made to the Hon. Secretary, Mr. R. Jacobs, 83, Glengall Road, Cubitt Town, E.

Chovevi Zion Association.—At a meeting of the Junior Zionist Association (cadet tent), held on Saturday evening last, at 122, High Street, Whitechapel, Dr. S. A. Hirsh (Secretary of the Chovevi Zion Association) gave an interesting lecture on "The work being done by the Chovevi Zion Association."

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BOOKS AND BOOKMEN

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"The Valiant Girl."

The first two sheets of a little Hebrew book have just arrived from Jerusalem, and, at the cost of deferring notices of several other publications, a few lines must be immediately devoted to the last comer. The book is called *Bāth-Chāyil*, the Valiant Girl or the Virtuous Girl; the author is Mr. Meyohas, Hebrew Master of the Evelina School in Jerusalem. Mr. Meyohas, like his brother-in-law, Mr. David Yellin, belongs to the circle of the most accomplished teachers in the holy city. This is, naturally, not the first book written by Mr. Meyohas; but it is, so far, his happiest and best.

The present writer has read this first part of "The Valiant Girl" with interest and admiration. The idea is so simple and so original. Mr. Meyohas is compiling in Hebrew a book of the kind that young school-girls use for learning English. He has used a good English reader as his model, and has turned it into Hebrew. But he has done this very tactfully. He has given a distinctly Jewish tinge to the little narratives and poems. He opens with a Walk among the the trees and flowers on the thirty-third day of the Omer. Rachel and Miriam, are plucking flowers, and making them up into nosegays, one of them knitting the while. Then they talk about the growing corn, and the two sisters have a pleasant time. All this is told in the simplest Hebrew, and much useful information is conveyed. At the end of the lesson are a series of questions on what has been read, after the manner customary in children's reading-books. The same subject is pursued in the second lesson, wherein is described the process of cutting the corn, grinding it into flour, and a pretty little song is introduced telling how a little girl soiled her frock, and her mother forgave her and washed the frock clean, bidding her daughter remember that she must keep her heart clean, because it was not so easy to wash away faults. The third lesson is a poem on the corn and its treatment; the fourth is about preparing the dough; the fifth about baking the bread. Here Mr. Meyohas gets in the benediction for the *challa*, and the formula to be used before eating bread. The sixth lesson is a visit to one of the Colonies. Mr. Meyohas has hit on an excellent idea, and his book ought to find a wide welcome in our own schools. Truly the children in Jerusalem are well off. One must seriously think of sending one's own daughters there for a good education.

Next week something will be said of Mr. David Yellin's new Hebrew picture book, "Mikra lefi Hat-taf."

New Books and Pamphlets.

M. H. Meiss, "Israël et l'opinion publique" (a sermon on New Year, Nice); N. A. Nobel, "Zwei Reden" sermons on Sabbath "Korah" and "Nachamu," Königsberg, Hartung); J. Hirsch, "Blut Ritual? Jüdische Moral!" (sermon on the 8th day of Tabernacles. Prag, Brandeis); M. Jacobson, "Bishlomah shel Malchuth" (sermons on politics. Breslau, Jacobsohn); K. Zettersteen, "" Verzeichniss der hebräischen und aramäischen Handschriften der Kgl. Universitätsbibliotek zu Upsala" (Lund, Möller); R. Schaefer, "Das Passah-Mazzoth-Fest, nach seinem Ursprunge, seiner Bedeutung und seiner innerpentateuchischen Entwickelung im Zusammenhange mit der israelitischen Kulturgeschichte untersucht" (Gütersloh, Bertelsmann); J. Rothstein, "Der Gottesglaube im alten Israel und die religions-geschichtliche Kritik" (Hallé, Müller); E. Delaurier, "Critique de la bible" (Paris, Lib. du Progrès); Segond-Oltramare, "La sainte bible. Ancien T., version de L. Segond. Nouveau T., version de H. Oltramaire" (Paris, Agence de la Société biblique protestante); M. Wolff, "Variétés homilétiques sur le pentateuque" (taken from the Midrash. Paris, Durlacher); H. Hoekstra, "Salomos Hooglied" (Utrecht, Fisscher); F. B. Meyer, "Prophet of Hope: Studies in Zechariah" (London, Morgan); O. Happel, "Der Psalm Nahum" (Würtzburg, Göbel); P. Wendland, "Aristeæ ad Philocratem epistula cum ceteris de origine versionis LXX. interpretum test." (Leipzig, Teubner); R. Seyerlen, "Die gegenseitigen Beziehungen zwischen aberländischer und morgenländischer Wissenschaft, mit besond. Rücksicht auf Salomon ibn Gebirol und seine philosophische Bedeutung" (A popular lecture. Leipzig, M. Kaufman); H. Winckler, "Völker und Staaten des alten Orients, Geschichte Israel in Einzeldarstellungen. Die Legende" (Leipzig, Pfeiffer); H. Grosse, "Die Propheten des Alten Testaments im christlichen Religionsunterricht" (Bonn, Marcus and Weber); M. Löhr, "Geschichte des Volkes Israel, in 8 Vorträgen dargestellt" (Strassburg, Trübner); W. B. Brown, "The Problem of Final Destiny: Studied in the light of revised theological statements" (New York, Whittaker); F. H. Wetstein, "Debarim Atikim" (Hebrew), materials for the history of the Jews in Poland, especially Cracow (Cracow, Fischer); E. König, "Stilistik, Rhetorik, Poetik in Bezug auf die biblische Litteratur" (Leipzig, Dieterich); P. Staude, "Ueber die praktische Bedeutung der alttestamentlichen Quellenschriften" (Langensalza, Beyer).

Autumn Announcements of English Publishers.

T. K. Cheyne and J. S. Black, "Encyclopædia Biblica," Vol. II., E. to K.; E. A. Abbot, "Clue: a Guide through Greek to Hebrew Scriptures"; R. H. Charles, "The Ascension of Isaiah" (A. and C. Black). L. Magnus and C. Headlam, "Prayers from the Poets: a Calendar of Devotion," new edition (Blackwood). H. B. Swete, "An Introduction to the Old Testament in Greek"; C. Taylor, "Origen's Hexapla, Part of Psalm xxii., from a Cairo Palimpsest"; S. Schechter, "Midrash Haggadol, Genesis"; A. Harper, "The Song of Songs"; S. R. Driver, "The Book of Daniel"; A. F. Kirkpatrick, "Psalms xc.-cl. (Cambridge University Press). C. F. Burney, "Notes on the Hebrew Text of the Book of Kings"; W. Sanday, "Studia Biblica, Part V."; A. E. Cowley, "Samaritan Liturgies" (Clarendon Press). J. Adams, "Mosaic Tabernacle, Studies in the Priesthood and Sanctuary of the Jews" (T. and T. Clark). D. S. Margoliouth, "Lines of Defence of the Biblical Revelation"; G. A. Smith, "Modern Criticism and the Preaching of the Old Testament" (Hodder and Stoughton). A. Edersheim, "The Life and Times of Jesus the Messiah," new edition (Longman's). J. G. Frazer, "The Golden Bough," new edition; J. F. McCurdy, "History, Prophecy and the Monuments, or Israel and the Nations," Vol III. To the end of the Exile, and the close of the Semitic Régime in Western Asia"; "Jewish Quarterly Review," Vol. XIII (Macmillan).—C. R. Beazley, "The Dawn of Modern Geography"; E. B. Tylor, "The Natural History of Religion" (Murray). J. F. McCurdy, "Hebrews: History and Government"; A. Duff, "Hebrews: Ethics and Religion"; E. Day "Hebrews: Social Life" (Nimmo).—C. E. Clement, "Heroines of the Bible in Art" (Nutt).—S. W. Zwener, "Arabia; the Cradle of Islam" (Oliphant and Co.)—P. Carus, "The History of the Devil and the Idea of Evil: From the Earliest Times to the Present Day"; E. Gough, "The Bible true from the beginnning" (Kegan Paul).—S. Gordon, "Sons of the Covenant" (Sands).—"The Celestial Country: Hymns and Poems, chiefly Mediæval on the Joys and Glories of Paradise" (Seeley).—S. Lee, "Shakespeare's Life and Work" (Smith, Elder).—C. Russell and H. S. Lewis, "The Jew in London: a Study of Racial Character and Present-Day Conditions" (Fisher Unwin). I. A.

"The Weird Orient."

In "The Weird Orient" (Henry T. Coates and Co., Philadelphia), the Rev. H. Iliowizi has had the excellent idea to write down the legends, or something like them, which he learnt while engaged as a teacher of European subjects in North Africa. Unfortunately the tales are, perhaps necessarily to a certain extent, also "written up," and their value as "documents" and serious contributions to folk-lore is proportionately diminished. The book would have been more valuable had the line heen sharply drawn between what he heard in Tetuan and what he has imagined himself, or adapted from Midrashic literature. But there is an Oriental ring in his stories which proves their source to be neither ordinary nor unromantic. The career of the author himself is equally removed from the common. Born in Russia a Chassid's son, educated in Germany and then by the Anglo-Jewish Association and the Alliance, a teacher in Morocco, a Rabbi in America, and now a writer of stories for, among others, the Jewish Publication Society. Mr. Iliowizi's personal experiences and the diverse influences that have moulded his character and art are more genuinely interesting than the Arabian Night adventures of his mystical heroes.

In a pamphlet reprinted from the Transactions of the Berlin Anthropological Society, entitled "Ueber die Entstehung der Aera Dionysiana und den Ursprung der Null" (Berlin, Unger), Dr. Gustav Oppert examines some interesting questions of chronology and arithmetic, appropriate to the end of the century. The Scythian monk, Dionysius the Little, domiciled at Rome in the 6th century, who gave exactitude to the Christian year and established its commencement on January 1st instead of March 25th, lends his name to the prevailing mode of reckoning time. His and other methods which endured long after him in particular places and for particular purposes, are lucidly described in Dr. Oppert's pamphlet: but the most original and ingenious dissertation is that on the discovery of Zero, a mere expression, but one which has enormously enlarged the bounds of thought. Dr. Oppert's accomplishments as an Orientalist, united with more than the ordinary equipment of the Western scholar, enable him to survey the whole field of learning on the subject (including of course the Hebrew alphabetical numerals), and to draw his aptest illustrations from the Tamul notation. He attributes the discovery of the modern use of the nought to unknown Indian mathematicians, who first elaborated the decimal system into its present form some centuries after the Christian era From them the cipher came into Europe through the Arabs, with its Arabic name of Cifrun, which assumed the forms of Ziffer, sephiro, and zero.

Eighteenth Century Colour Prints.

Mrs. Julia Frankau ("Frank Danby"), has made an entirely new departure with a learned "Essay on certain Stipple Engravers and their work in colour." It is a remarkable contribution to the history of art, in a branch of which she is a connoisseur, and probably one of the very few living authorities. She traces in broad outline the early history of engraving, and the gradual emergence of the craving for colour. In brilliant style she tells the story of gradual achievement up to its culmination under Bartolozzi, and her narrative is full of the history and gossip of famous times. The work is beautifully illustrated with fifty-two characteristic pictures. There are two editions—an ordinary and a coloured edition, the price of the former being £8 8s. net., and that of the latter £18 18s. The coloured edition is limited to 200 copies, and the ordinary edition to 400 copies. We may congratulate Mrs. Frankau on the immense advance which she has made from bad fiction to good literature.

The Unchanging East.

Mr. Robert Barr, the well-known novelist, recently paid a visit to the Holy Land. The outcome of his travels is a description of them, which he has entitled "The Unchanging East." The work is written with all his characteristic humour, and rather reminds us of Mark Twain's "Innocents Abroad." Here is a passage which may serve as a specimen of his breezy style, besides helping to dispose of a common fallacy:

> It was a beautiful evening when we dropped anchor in the harbour of Sidon. We were to take in a quantity of oranges here, and fill up the remaining space with the same fruit at Jaffa. The loaded orange barges were waiting for us, and even before the anchor was let go they came racing towards us. I wonder why, before I visited this region, I had imbibed the notion that the labouring man of the East was lazy. I never before saw such energy displayed by any body of men, or work carried on with greater fury or more hullabalos. One might have thought that the Day of Judgment had been announced, and that these people were anxious te get things cleared up before the trumpet sounded. . . Sidon, from the ship's deck, was as lovely a place as could well be imagined; and if it were not so far away from any civilised country, it would be an ideal winter resort. Northward stretched a broad beach of firm yellow sand, bordered on the land side by luxuriant tropical vegetation, and washed on the other by the gentle blue waves of the Mediterranean.

Since writing the above, Mr. Barr has expressed the opinion that the natural beauties of Sidon have convinced him that it would be a good thing for Palestine if the Jews could acquire it from the unprogressive Turk. It only needs the energy of the Jews, he thinks, to convert the Syrian coast-line into as famous a sanatorium for Europeans as Egypt has become under the English rule.

X.

M. BERNARD LAZARE is about to sell his library. Among the numerous works which figure in the catalogue (published by M. André, Bookseller, 30, Rue Bonaparte, Paris) are nearly 3,000 volumes or brochures on Judaism, and notably an important collection on anti-Semitism from the Middle Ages to the present day.

The Hebrew Quotations of Robert Browning.

In an Editorial remark in the *Jewish Chronicle* of 3rd January, 1890, Rabbinical students were invited to explain the phrase in Hebrew which is appended as a note to Jochanan Hakkadosh. The note is as follows: "This story can have no better authority than that of the treatise existing dispersedly in fragments of Rabbinical Writing משך של רבים בדים from which I might have helped myself more liberally. Thus instead of the simple reference to Moses' Stick—but what if I make amends by attempting three illustrations, when some thirty might be composed on the same subject equally justifying that pithy proverb ממשה עד משה לא קם כמשה." After the note the three "illustrations" or verses are given: Moses' staff; Og's thigh bone; the axe in the water.

Much learning was displayed by erudite correspondents who found a meaning. What Browning himself has said does not help much. In one letter to a friend the poet wrote: "The Hebrew quotations are put in for a purpose, as a direct acknowledgement that certain doctrines may be found in the Old Book which the Concoctors of Novel Schemes of Morality put forth as discoveries of their own." In another letter he says: "The two Hebrew quotations (put in to give a grave look to what is mere fun and invention) being translated amount to (1) a 'Collection of many Lies'; and (2) an old saying 'From Moses to Moses arose none like Moses.'" On August 29th, 1890, a letter appeared in the *Jewish Chronicle* on the subject, at the same time calling attention to another poem of Browning: "Ben Karshook's Wisdom." The whole poem was also printed in the number for May 29th, 1891. Browning himself states that the title "Jocoseria" is taken from the work of Melander, and Melander's Joco-Seria was reviewed in *Blackwood's Magazine*, February, 1883, p. 267. Browning's note at the end of Paracelsus indicates what has been described as the "fondness for learned subjects and out-of-the-way reading which always characterised him."

In "Ferishta's Fancies" the Hebrew phrases are clear. In the "Melon Seller" there is the expression את הטוב נקבל מאת האלהים ואת הרע לא נקבל, and in the "Two Camels" החנם ירא איוב אלהים (Job i, 9), and a partial repetition six lines later on. This phrase is misprinted in the 1898 edition.

In "Rabbi Ben Ezra," and "Doctor——" the reader will find essentially Jewish thought.

It seems a far cry from Robert Browning to Benjamin of Tudela. In 1783, a small book was published with the following title: "Travels of Rabbi Benjamin, son of Jonah of Tudela. . . . Faithfully translated from the original Hebrew and enriched with a dissertation and notes critical, historical and geographical . . . By the Rev. G. Gerrans: Lecturer of Saint Catherine Coleman and Second Master of Queen Elizabeth's Free Grammar School, Saint Olave, Southwark, London, 1783." The Rev. Mr. Gerrans in his dissertations has no great opinion of the traveller. He is "so contemptible an author" at page 8, and at page 12 "Benjamin is an imposter." At page 13 there is a note on Rambam, and in the note we meet the Hebrew expression in full ממשה עד משה, as quoted above by Browning. The dissertation proceeds by steps until Gerrans convinces himself that "Rabbi Benjamin the great traveller, the great luminary of Israel, never travelled out of Spain," but retired to some obscure part of Spain and subsequently made his appearance in the province of Castile, where he was less known, and consequently the more easily credited. To his people or country (assumes Gerrans) he was "provably reputed a notorious liar," and "might be laughed at for a fool or punished as a public cheat and imposter." And on page 20 the climax is reached. If a new Hebrew edition should be published then—says Gerrans—the first word in the title page may, "by a common Rabbinical contraction, be מ׳ש׳ר׳ב, which contains the initials of the sentence מסעות של רבי בנימין. The Journies of Rabbi Benjamin or משך של רבים בדים a catalogue of many lies."

At Chapter 11, page 87, there is a description of the "Synagogue" of Damascus, with its wall of glass containing as many holes as there are days in the solar year. And in the midst of the palace is the rib of a certain giant nine spans in length and two in breadth. This is too much for Gerrans, and thus he says in a footnote: "This is one of Benjamin's gigantic Lies, and a very modest lie for a Rabbinical writer. Some of his brethren inform us that Moses was ten cubits high, that his walking stick was ten cubits more with the top of which, (after jumping ten cubits from the ground) he made a shift to touch the heel of Og, King of Basan. From which it has been concluded that the gigantic, the stupendous monarch . . . was between two and three thousand cubits high. But a certain Jewish traveller has since convinced us of the fallaciousness of this puny kind of mensuration by meeting with one end of the Leg Bone of the said Og, and travelling four hours before he came to the other end of it. Allowing this Rabbi to be a good walker the bone was twenty miles long." In these extracts the reader will find the foundation of the "Notes and Illustrations" to Jochanan Hakkadosh.

There is a little poem above referred to—Ben Karshook's "Wisdom"—in which these lines occur:—

> Thus Karshook, the Hiram's Hammer,
> The right hand Temple column,
> Taught babes their grace in grammar,
> And struck the simple solemn.

Karshook was at one time *Karshish*. In "One word more," dedicated to E. B. B., in 1885, Browning wrote:

> "Hardly shall I tell my joys and sorrows,
> Hopes and fears, belief and disbelieving.
> I am mine and yours—the rest be all men's,
> Karshish, Cleon, Norbert, and the fifty."

The poem was published in the *Keepsake*, 1856, page 16. There it is Karshook, which, says Mr. Sharp, in his "Life of Browning," means Thistle.

The Rev. Mr. Gerrans, at page 32 of his Dissertation, thus writes: When Rabbi Jochanan Ben Zachai was sick, his disciples came to visit him, and when he saw them he began to weep. They said to him: "Rabbi, the Light of Israel, the right hand Pillar, the strong Hammer, wherefore dost thou weep"! All of which the rev. gentleman tells the reader can be found in "Berachoth, fol. 28, p. 2." The Hebrew expression is נר ישראל עמוד הימיני פטיש החזק, and the commentary on "The Right Hand Pillar" is well known. הימיני לעולם חשוב in contradistinction to the "Left Hand Pillar." The introduction of Hiram, and the Hammer, and the Pillar, by Browning, involves considerations beyond the scope of this article.

Thus far Gerrans in 1783. In 1734, about half a century previously, the "Voyages de Rabbi Benjamin fils de Jona de Tudele," were translated from the Hebrew into French by Jean Phillippe Baratier, who was born at Schwabach in 1721, and who has been described as a young man remarkable for the astonishing precocity of his intellect. At four years of age he could write and speak Latin, French and German; at seven he knew Greek and Hebrew; at nine he composed a Hebrew dictionary; at thirteen he translated from Hebrew into French the travels of Benjamin of Tudela; and at nineteen he died. (Comp Larousse.) The *Voyages* were published at Amsterdam, and contain the fables which Gerrans has translated into English. In the dissertation by Baratier, vol. 2, p. 32, there is the identical expression in Hebrew and French, "Tissue de plusieurs mensonges." As this is not a review of the Bibliography of the Travels of Benjamin of Tudela, those who are curious in these matters are referred to *The Itinerary* of Benjamin of Tudela, translated and edited by A. Asher; London and Berlin, 1840; and *Jocosium atque Seriorum* by Otho Melander, 1611.

Gibbon, in "The Decline and Fall of the Roman Empire," says he prefers the Latin Version of Constantin L'Empereur to the French of Baratier (chapter 53). So far as the various editions of Benjamin of Tudela have been searched, Baratier seems to have been the first to use the expression that has puzzled the students of Browning. From Arius Montanus, 1578, to Asher, 1840, including Spanheim, Bouquet, Harris, Purchas and others, the "Travels" of Benjamin have received great attention, but others do not appear to have expressed themselves like Baratier and Gerrans.

The Edition of Browning's Poetical Works here referred to is that of 1898, edited by Mr. Augustine Birrell, Q.C., and published by Smith, Elder and Co.

M. L.

Mrs. H. M. Spielmann contributes a dainty fairy story, "Violet and the Doll," to the current number of *Little Folks*.

A Warning to Jeshurun.—We have no doubt that prosperity frequently is a cause of moral evil, more especially among Asiatics. Their special temptation in times of prosperity is to swell, not exactly with pride, but with fatness, with a conscious indulgence of the flesh, and a kind of indolence which does not spring so much from cruelty or even callousness, as from a wish to realise to themselves that they have succeeded, and are not as the crowd. Anyone who has met rich Jews of the baser type—there are plenty of other types—will recognise at once the temper that we mean.—*Spectator*.

Soup Kitchen.—Mr. Percy L. Barnard has been elected on the Committee of the Soup Kitchen.

Jewish Working Men's Club.—The inaugural concert of the season will be held next Sunday evening, under the direction of Mr. H. Bernhardt Cohen, when various popular artists have promised their services.

City Jewish Social and Literary Society.—The annual general meeting of this Society was held at the Vestry Room of the New Synagogue on Sunday evening last, the Rev. S. Levy, B.A., in the chair. The following were elected Officers and Committee: President, the Rev. S. Levy; Treasurer, Mr. F. S. Spiers; Honorary Secretaries, Messrs. H. M. Matthews and E. A. Spiers; Committee, Messrs. S. Amstell, A. De Vene, H. Levy, A. Matthews, H. E. Salomons, and N. Woolf.

Central Synagogue.—The Rev. G. Lipkind, B.A., occupied the pulpit of this synagogue last Sabbath and preached on the subject of "Revelation" in connection with the passage in Gen. ix., v. 13. He said that at different epochs and crises in the national history, God had used varying, and for the most part progressive, *media*, whereby to reveal through Israel His will to the world, these different *media* being enumerated in various passages scattered through Holy Writ. Revelation, though always in its essence divine, was adapted to the exigences of the times, and the capacity of any particular age for assimilating its message. Thus, with the growing intelligence of the world, the most sensuous and corporal forms of manifestation in the earlier records, yielded place to *media* more subtle and idealistic; as in the human experience the revelation of self, with growth in the individual, assumed similarly a less pronounced and idealistic form. Many people argued that because God did not reveal himself now, as openly as of yore, he had become unconcerned in the fate of the universe. We Jews held the doctrine of a continuous revelation of God's will to man without intermission, now as of yore. There had, it is true, been a transition from revelation through the national conscience to revelation through the conscience of the individual; but within the limits of the phenomena and history of the individual conscience itself, we were presented with some of the amplest testimony to such continuity of divine revelation. Israel as a nation had still to carry forward the dispensation of the old Mosaic revelation, until such time as God's purpose be accomplished on earth and our own destiny has fulfilled itself.

Home and Hospital for Jewish Incurables.—A special entertainment to the inmates of this institution was given on Sunday by Mr. and Mrs. Lionel B Joseph, in celebration of the marriage of their daughter, Cecile Maud, with Mr. Alfred L. Samson. The patients were regaled with a poultry dinner, wine and fruit, and in the evening an excellent concert was given, under the able direction of Mr. Angelo A. Asher. The visitors included Messrs. J. M. Ansell, B. M. Benjamin and Robert Pfeifer; Drs. Redcliffe M. Salaman and Edgar Samson. The artists who took part were the Misses Rose Asher and Louise Watkins, Messrs. James Hubert, Walter Norman and Ambrose Skinner. Mr. Angelo Asher executed several violin solos with his accustomed skill. The special feature of the entertainment was the clever performance of Miss Lena Verdi, who delighted the patients with imitations of celebrated actresses. Miss Verdi was accompanied by her sister, Miss Dollie Phillips. At the termination of the concert, Mr. J. M. Ansell, who presided, proposed a vote of thanks to Mr. and Mrs. Lionel Joseph, who, he stated, never forgot the patients of the Home on any occasion for rejoicing in their family circle, and who took a great interest in the welfare of the institution. Dr. Edgar Samson, in responding, said he would have pleasure in conveying to Mr. and Mrs Joseph the appreciation of their thoughtful kindness, which had been expressed by Mr. Ansell, on behalf of the patients. Personally, he had spent a most agreeable evening, and he would only say, might God's blessing rest on them, and on those who worked so hard in the endeavour to mitigate their sufferings. Mr. Angelo Asher having acknowledged a vote of thanks tendered to the artists, the proceedings terminated.

Jewish Concert Party.—The opening concert of the season was given last Sunday evening at the Home for Aged Jews, Well Street, under the direction of Miss Lizzie Samson. The chair was occupied by Mr. S. E. Samuel. An excellent programme was presented. The audience greatly appreciated the rendering of an old ballad "Under the Linden," which was brilliantly sung by Miss Amelia Middlebrook. As usual, refreshments for the inmates were provided by the Concert Party. The following ladies and gentlemen kindly gave their services: Mesdames Lizzie D. Samson, Amelia Middlebrook and M. Hyman; Messrs. Phil. Abrahams, G.S.M., P. Cohen, Louis Keezing, Leon Pilter, J. Solomons, Bert Lytton, H. Silverstone, D. G. Goldstein and M. Tobias.

Holloway's Pills and Ointment. During piercing winds and excessive variations of temperature every one is more or less liable to internal and external disease Throat, chest, liver, bowels, kidneys and skin all suffer in some degree, and may be relieved by rubbing in this ointment, aided by proper doses of the Pills, for administering which full directions accompany each box; in truth, anyone who thoroughly masters Holloway's "instructions" will, in remedying disease, exchange the labour of an hour for the profit of a lifetime. All bronchial, pulmonary and throat disorder require that the Ointment should be thoroughly well rubbed upon the skin twice a day with great regularity, considerable briskness, and much persistence.—[Advt]

CITY OF LONDON TRUSS SOCIETY.
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For the Relief of the Ruptured Poor throughout the Kingdom.
Patron—H.R.H. The PRINCE OF WALES, K.G.

The Patients (about 10,000 in the year) are of both sexes and all ages, and are relieved on one letter of recommendation, however aggravated the case may be.

ADDITIONAL FUNDS are greatly needed to meet the increasing demands on the Charity, for which the Committee make an earnest appeal.

SUBSCRIPTIONS, DONATIONS, and **BEQUESTS** will be thankfully received at the Institution by—
JOHN WHITTINGTON, Secretary.
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THE PROVINCES.

BELFAST.

Sir Otto Jaffé, ex-Lord Mayor of Belfast, was presented on Tuesday last with a portrait in oils, of himself, on behalf of the citizens, as a token of their appreciation of his civic services, and the work he accomplished in conjunction with Lady Jaffé in organising the fund for the families of soldiers and sailors at the front, now amounting to £10,000.

BRADFORD.

In place of the late Mr. Furstenheim, Mr. Joseph Levy has been elected Honorary Secretary of the Congregation of British and Foreign Jews.

BRISTOL.

The annual general meeting of the Bristol branch of the Anglo-Jewish Association was held on Sunday last at the synagogue committee rooms, Park Row. The President, Mr. H. M. Kisch, was in the chair. It had been announced to members and subscribers that Mr. Oswald J. Simon, of London, had kindly promised to attend and address the meeting. General disappointment and regret was felt when the President informed the meeting that illness prevented Mr. Simon from travelling to Bristol on that day. It was thereupon proposed by Mr. Gerard Mosely, and seconded by the Rev. J. Polack, that a resolution of regret be forwarded to Mr. Oswald J. Simon, coupled with hope that he will on a future occasion favour the branch with a visit and an address. In place of Mr. Simon, the President gave a brief *resumé* of the general work and scope of the Association, pointing out both the political and the educational work it accomplishes. He noticed with pride and pleasure that, from the point of view of the contributions sent in to the parent body during the past year Bristol occupied a relatively respectable position on the provincial list, and he trusted that members would by their next year's subscriptions endeavour to maintain if not improve their status. Mr. Kisch next informed the meeting that as he was shortly leaving Bristol for India, he had regretfully to tender the resignation of his Presidency, and it would be their business to elect a President in his stead. It was thereupon unanimously carried with acclamation that the Rev. J. Polack, B.A., of Clifton College, be President of the Branch for the ensuing three years. Much regret is felt among all sections of the Bristol Jewish community at the departure of Mr. Kisch. He took an active and kindly interest in every branch of the communal work. It was proposed by Mr. Henry Simmons, and seconded by Mr. I. M. Jacobs, that a hearty vote of thanks be given to the retiring President, Mr. H. M. Kisch, for his services during the past year. The other officers of the branch appointed were: Treasurer, Mr. Gerard Mosely (re-elected); Hon. Secretary, Rev. J. Abelson, B.A. (re-elected); Committee, Messrs. M. Bertish, E. Epstein, J. Epstein, I. M. Jacobs, S. Lazarus, M. Nathan, and H. Salanson.

A committee meeting of the Bristol Social and Debating Society was held at the school-room on Sunday last, the chief item of business being the fixing of the annual concert given by the Society in aid of the funds of the local Jewish Board of Guardians. It was decided to hold the annual general meeting of the Society on November 11th.

BRIGHTON.

The Rev. A. C. Jacoby preached on Sabbath on behalf of the local Medical Institutions. His collection reached nearly £65. Of 81 churches, besides mission halls, the synagogue's collection is second on the list.

CARDIFF.

A well-attended general meeting was held at the Dorshei Zion Rooms, Mr. B. Jacobs (President) in the Chair. The delegates, Mr. B. Jacobs and the Rev. P. Wolfers, gave their report of the Quarterly Conference. A hearty vote of thanks was tendered to Mr. and Mrs. B. Jacobs for having entertained the delegates of the Quarterly Conference to a lunch at their residence. Votes of thanks were also passed to the ladies of the Reception Committee and Stewards, to the Hon. Secretary, Mr. A. Leon Wolfson; Treasurer, Mr. B. Selitz; and to Messrs. Nathan Davis, J. Ziedman, H. Stone, M. Stone and S. Rowlands, for their work in connection with the Conference. A vote of thanks was carried with acclamation to the Wardens of the Cathedral Road Synagogue for granting the use of the building for the mass meeting. Many new members were enrolled.

At a general meeting held at the Beth Hamedrash and Talmud Torah, Clare Road, on Sunday, the following were elected honorary officers:—Mr. B. Shatz, President; Mr. J. Abrahamson, Treasurer; Mr. Joe Fredman, Hon. Secretary. The following were elected on the Committee, Messrs. C. Abrahamson, I. Levy, Bagod, Bloom, Able, Lesser, W. Cohen, Epstein, Love, Davis and A. Shatz. Mr. M. Stone and Mr. Brest were elected Auditors.

GLASGOW.

The Rev. Dr. Gollancz has accepted invitations to preach at the synagogue in Glasgow on Saturday, November 10th, and to deliver a lecture before the members of the Jewish Literary and Social Society on Sunday evening, the 11th.

On Sunday last a public meeting of the Glasgow Jewish Hospital Fund and Sick-Visiting Association, was held in the Masonic Hall, in response to a circular issued to members of the community at large. Among those present were the Rev. E. P. Phillips, Hon. President, Mr. J. Fox, Chairman, Mr. A. Alexander, Vice-Chairman, Mr. J. Jacobson, Treasurer, Mr. L. Levy, Secretary, and Mr. A. Greenberg, representing the "Chevra Kidusha" Synagogue. Mr. Fox addressed the meeting, and in the course of his remarks he pointed out the urgent necessity of this Society being encouraged, seeing the hardships experienced by those Jews who required hospital accommodation and could not obtain it. One penny per week would make a member of the Association. Mr. H. Marks suggested that the Association should provide free medical treatment to poor Jews in their own homes. The Chairman pointed out that as soon as the Association was able to provide Hospital accommodation for those who required it, Mr. Marks's suggestion would be considered. The Chairman then called on the Hon. President to address the meeting. Mr. Phillips said that with the exception of a few subscribers the Jews of Glasgow did practically nothing to support the hospitals and homes of the city, yet they were always asking for admission into these beneficent institutions. When a poor Jew required hospital treatment he found it very hard and troublesome to obtain a line of admission from his own brethren, but he found it a very simple matter to obtain one from the missionaries, who held out such things as a bait. Mr. A. Alexander and Mr. A. Greenberg also spoke. A large number of persons hereupon gave in their names for membership, and the donations were also announced. Mr. I. Winer handed in 11s. collected in Main Street Synagogue. Mr. Ognall also handed in 14s. 1½d. collected in "Chevra Kidusha" Synagogue. Mr. F. Rosenthal presented the Association with two "Lines." The meeting closed with votes of thanks to the Chairman and the various speakers.

HANLEY.

On Sunday last, before a large gathering of Zionists in the rooms of the Beth Hamedrash, Mr. C. Sumberg read a paper on "Little Israel and Great Israel." The following took part in the discussion: Messrs. A. J. Bomstone, I. Jacobson, S. Savitz, I. Simon, I. B. Blain and S. Sumberg (the Chairman). Mr. M. Leventhall announced that he had already collected several Shekolim, in accordance with the request of the English Zionist Federation.

HULL.

On Sabbath last (the day before the local Hospital Sunday) the Rev. I. A. Levy preached a special sermon and made an earnest appeal on behalf of the local Medical Charity. The collection will be made as usual from house to house among the members of the congregation. Last year the amount collected was the largest among the 105 places of worship in Hull and the district.

By his unopposed return on Wednesday, Councillor Cohen has now occupied a seat in the City Council for over thirty years. Whitefriars Ward, for which he sits, is the premier Ward of the City, being the business centre of Hull. The *Hull Daily Mail*, commenting on the fact, says:—"The recent re-election of Mr. S. Cohen to the Hull City Council establishes a municipal record, as no other Councillor, since the Municipal Reform Act, 1832, has sat for the same ward for thirty consecutive years."

On Monday evening last Mr. E. E. Cohen gave an address before the members of the Hull Young People's Christian Association on "Imperial Federation." A resolution in favour of Federation was afterwards carried by a majority of twenty votes.

LIMERICK.

We have received a letter signed "Marcus L. Jaffé, Hon. Secretary," to the effect that the annual meeting of the Hebrew Congregation was held on the 9th September, as reported in our issue of the following Friday, and that the list of honorary officers and Committee, which was supplied to us from Limerick, and appeared in the *Jewish Chronicle* of October 19th, was, therefore, inaccurate.

LIVERPOOL.

The final meeting of the Liverpool City Council for the present municipal year having been held last week, Mr. Alderman Petrie proposed: "That the best thanks of this Council be presented to the Lord Mayor, the Right Hon. Louis Samuel Cohen, for the impartial manner in which he has presided over the deliberations of this Council, and for the courtesy and ability with which he has sustained the dignity of the high and important office of Chief Magistrate during the past year." Alderman Petrie said he felt sure that he echoed the sentiments of every member of that Council when he said that the Lord Mayor had discharged those duties, which were often very difficult, with great ability, tact, and, above all, with strict impartiality, so that their deliberations had been brought to satisfactory conclusions with the least possible friction.—(Applause.) As to hospitality, he had, indeed, established a record year, which would long be remembered by the thousands whom he had invited to the Town Hall. The Chief Magistrate had presided and generally assisted in the furtherance of every charitable institution in the city, each and all of whom, he (Alderman Petrie) was sure, felt deeply indebted to him. In all those good works he had been ever assisted by the amiable and able Lady Mayoress—(loud applause)—and to her no less than to himself they now begged to tender their grateful thanks, and trust that they both would be spared for many years to come to look back upon their year of office with pleasure and satisfaction, feeling, as they had every right to feel, that they had nobly upheld the honour, dignity and hospitality of the Lord Mayoralty of that great city.—(Loud Applause.) The motion was seconded by Mr. R. D. Holt and carried unanimously, amid loud applause. The Lord Mayor suitably acknowledged the compliment.

A Children's Bible Class has just been established at the Fountains Road Synagogue, under the auspices of the North End Branch of the Liverpool Agudas Hazionim. On Sunday last upwards of forty children were enrolled in two classes. These classes will meet at the vestry of the synagogue every Sunday morning. The Misses Wolfson and Levine are the teachers.

The Liverpool North End Young Men's Jewish Association held a meeting on Sunday last in the vestry room of the Fountains Road Synagogue, Mr. Isaac Gorfunkle in the chair. The literary business took the form of a surprise meeting, to which the following gentlemen contributed: Messrs. Wolf Gorfunkle, J. Hill, I. H. Sleefrig, H. J. Lipkin, E. Cohen, W. B. Caplan, M. Ginsburg, S. Sandeman, N. I. Dorffman, S. Samuel, B. Soloman, D. Hill and I. Gorfunkle.

A meeting of the members of the Liverpool Jewish Young Men's Social Club was held on Sunday last. It was decided to open the Club for the winter session on Sunday next, when new members can be enrolled. Commodious rooms have been engaged at the Oddfellows' Hall, St. Anne Street. A series of debates, concerts, and dances will be commenced immediately.

The Lord Mayor and Lady Mayoress gave a treat on Tuesday to 700 children of the Hebrew School. After an enjoyable tea the children witnessed an interesting exhibition of marionettes, gramophone, etc. The Lord Mayor on rising to address the children met with an enthusiastic reception.

MANCHESTER.

The opening lecture of the season at the Jewish Working Men's Club was delivered on Sunday last by the Rev. Walter Reynolds on "Utopia." A crowded audience showed their high appreciation of the lecture by the hearty vote of thanks accorded to Mr. Reynolds on the motion of Mr. A. Sunderland, seconded by Mr. B. Shapera. The chair was occupied by Mr. Eph. Harris, M.A., who, it was announced, had been elected Chairman of the Literary and Debating Society, a position occupied by the late Rev. L. M. Simmons till his death.

The third annual meeting of the members of the Manchester Jewish Cricket Club was held on Saturday evening last. Mr. Henry Jacobson presided over a good attendance of members. During the short period the Club has been in existence it has done good work in promoting outdoor athletics in general amongst its members, and its inception has been followed by the establishment of several similar institutions. The Chairman said that from a playing point of view the season had been very successful. Out of fifteen matches played they had won eleven, and lost the remaining four. With a view to obtaining further support they had reduced their subscription from one guinea to twelve shillings and sixpence annually. A series of dances would also be held to increase their funds. A pavilion was to be built, to the funds for which the President had given a donation of five guineas. They had also renewed the lease of their ground for seven years at a reduced rental. The report and balance sheet were unanimously passed after some criticism. The election of officers was then proceeded with, and resulted as follows: President, Mr. G. C. Mandleberg; Vice-Presidents, Messrs. Aubrey Franks, Sam Besso, and P. Reicher; Treasurer, Mr. H. Lichtenstein; Joint Honorary Secretaries, Messrs. J. Rothband and I. Lichtenstein; Committee, Messrs. H. Jacobson, S. Gershon, J. Lichtenstein, L. Mistovski, M. Steel, B. Tragheim, and M. Cohen; Auditors, Messrs. D. Besso and B. Reicher. During the evening prizes for bowling and batting were presented to Mr. A. Weinberg and Mr. R. Gabriel respectively. Messrs. H. Jacobson and R. Ramsbottom kindly gave the prizes. A vote of thanks to the retiring officers and the Chairman concluded the proceedings.

The annual general meeting of the Athletic Club of the Jewish Working Men's Club was held on Sunday last. The Chairman, Mr. B. Steel, in his report said that the past session had been very successful in the gymnastic work owing to the efforts of the Instructor, Mr. I. Johnson, who had been ably assisted by Mr. S. Balaban and Mr. A. Lisbona. The balance sheet presented by the Treasurer, Mr. J. Hyman, showed a small surplus. The following officers were elected: President, Mr. B. Steel; Treasurer, Mr. J. Hyman; Hon. Secretary, Mr. K. J. Goldston; Captain, Mr. I. Myrans; Vice-Captains, Messrs. S. Balaban and A. Lisbona; Committee, Messrs. Levy Davis, Ike Davis, and S. Hodge Hyman.

At the annual general meeting of the members of the Park Place Synagogue, held on Sunday last, the following were elected hon. officers for the ensuing year: Wardens, Messrs. A. Saalfeld, I. Brash, and Councillor Dr. C. Dreyfus; Treasurers, Messrs. I. Danziger and M. Schlesinger. The Rev. Morris Joseph, of the West London Synagogue, is announced to preach on Sabbath next.

At a meeting held on Sunday, a Ladies' Society was formed in connection with the Spanish and Portuguese Synagogue. The President, Mr. David S. Garson, took the chair, and there was a very large attendance of ladies. Mrs. Reuben Lisbona and Miss Abdela were elected Honorary Secretaries of the new Society.

The Rev. Dr. Josef Zolinski, of Berlin, who is visiting England in pursuit of his researches for his forthcoming work, "The history of the Spanish Jews from the 12th Century to their expulsion from Spain," preached by invitation on Sabbath last at the Park Place Synagogue, from the text Psalm 115, verse 16.

A meeting in favour of Mr. William Wardale, the candidate nominated as the teachers' representative on the Manchester School Board, was held on Saturday evening last at the Jews' School, Derby Street, Cheetham. Mr. G. C. Mandleberg, J.P., presided. Mr. Wardale's candidature is endorsed by many representative Jewish electors. On the motion of Mr. E. Harris, M.A., seconded by Mr. I. Shaer, B.A., a vote of confidence in Mr. Wardale was unanimously carried.

On Sunday last, at the Beth Hamidrash attached to the Central Synagogue, the Chevrah Mishnah celebrated the Siyum upon the conclusion of the study of סדר נזיקין. All the members attended. Mr. H. Ribatzki, the founder of the Chevrah, who was in the chair, complimented those present on the success of the Society as an institution for promoting the knowledge of our sacred literature. The Rev. Mr. Boyarskitch, Messrs. H. Levinson, J. Gadian, A. Gadian, and Silverstone, also spoke.

Louis Bernstein, son of Mr. and Mrs. Marcus Bernstein, read the whole Sedrah in the Hightown Synagogue last Saturday.

NEWCASTLE-ON-TYNE.

At the Jewish Working Men's Club on Sunday last the first concert of the season was given by Mr. G. Woolf, President of the Club. The large audience thoroughly enjoyed the high-class entertainment provided. The following kindly volunteered their services: Misses E. Foster, C. Armitage, and Ethel Page, and Messrs. W. Lyall, L. C. Guthrie, and W. T. Merrit. A vote of thanks was accorded to the artists and Mr. G. Woolf, who organised the concert.

NEWPORT (Mon.).

At the Newport and Monmouthshire Hospital Bazaar Art Competition, Miss Sara Myers, of "Somerset House," Maindee, took second prize for Poker work (drawing-room table).

A bazaar was held last week in the Drill Hall, in aid of the Newport and Monmouthshire New Hospital, which is nearing completion, after being over three years in course of construction. The date originally fixed was in the winter of last year, but owing to the war in South Africa, a postponement was deemed advisable. At the time when the idea was first mooted, a proposal emanated from the late Mr. Emanuel Jacobs that the Jewish ladies should collectively assist in furthering the good work. Unfortunately, he was not spared to see the fruition of his happy suggestion, but the idea was developed and most ably carried out under the leadership of Mrs. Leslie Jacobs, a member of the family. She, with a band of helpers, laboured devotedly and untiringly not only in getting together donations and articles for sale, but at the bazaar itself the Jewish ladies were conspicuous for their energy and the success with which they displayed their wares. The stall represented India North, and the ladies were suitably attired in white flowing gowns, relieved with scarlet. As a result of their efforts, they had the gratification of handing over to the fund no less a sum than £175. The stall-holders were: Mrs. L. S. Abrahamson, Mrs. P. Freedman, Mrs. L. Jacobs (who also served on the Executive Committee), Mrs. J. Myers and the Misses B. Jacobs, K. Jacobs and S. Myers. It is gratifying to add that among the prize-winners at the Exhibition of Art and Needlework was Miss S. Myers, of Somerset House, Maindee, who gained the second award for a poker-work table, which realised £15.

NORTH SHIELDS.

At the annual meeting of the North Shields Hebrew congregation the following were re-elected honorary officers:—President, Mr. C. D. Merkel; Treasurer, Mr. Myer Cohen; Committee, Messrs. T. Weinberg, J. Foster, M. Kossick, D. Joseph and N. Dresner; Secretary, Mr. Asher Cohen.

NORWICH.

The annual general meeting of the Norwich Hebrew congregation was held on Sunday last, at the Synagogue House, Mr. A. Haldinstein, J.P., President, in the chair, and Mr. S. H. Harrison in the vice-chair. The Chairman congratulated the members on the steady progress of their synagogue and referred to the good work that was being done by the Treasurer. Other speeches dwelt on the labours of the President in the interests of the synagogue. Mr. A. Haldinstein, J.P., was unanimously elected President for the fourteenth time, Mr. S. H. Harrison, Treasurer. Votes of thanks were accorded to them for past services. During the evening Mr. A. Haldinstein, J.P., handed the Treasurer a cheque for £50 from the Executors of the late Mr. J. Caro. A vote of thanks to the chair and vice-chair concluded the meeting. A pleasing feature of the meeting was the welcome news that a son of the President, Mr. A. Haldinstein, J.P., who was at the Front with the Suffolk Yeomanry, has safely returned home.

NOTTINGHAM.

Last Saturday, David Harris, youngest son of Mr. and Mrs. I. Harris, read the entire Sedrah and Haphtorah in the synagogue.

PONTYPRIDD.

At a general meeting held in the synagogue on Sunday last, Mr. V. Blieden in the chair, resolutions were adopted to collect as much money as possible in furtherance of the Zionist movement, and to purchase shares in the Jewish Colonial Trust with the money in hand after paying Shekolim.

SHEFFIELD.

The Jewish tailors and workers in this city formed themselves into a congregation about nine weeks ago, so as to have a place of worship of their own, together with a Mutual Benefit Society, doctor, etc. They are in no way in opposition to any existing synagogue, but are determined to support all the charitable communal institutions, together with the older congregations. On Sunday last a large gathering of ladies and gentlemen assembled at the Empire Hall, the occasion being the "Siryum" of the first Sefer Torah purchased by the members. Addresses were delivered by the Rev. A. Chaikin, the local Rabbi, the Rev. Harris Cohen (Nottingham), Mr. L. Cohen (who acted as Chairman), Mr. Isaac Aarons, and Mr. B. Harbour, the President of this new Hebrew Congregation. After the ceremony, several important toasts were proposed to the above gentlemen, as well as to Messrs. J. Levi, H. Bronko (Treasurer) Mr. Middlewick, and to the ladies who waited on table during the repast, which was provided for the occasion.

SWANSEA.

A general meeting of the congregation was held last Sunday, Mr. Abraham Lyons, President, in the chair. To the genuine regret of the entire congregation, Mr. Lyons could not be prevailed upon to allow himself to be re-elected. The following gentlemen were elected: President, Mr. Michael Jacobs; Treasurer, Mr. David Seline; Committee of Management, Messrs. A. Lyons, Brahan, B. Freedman, Sol. Lyons, A. Shepherd, A. Degotts, A. Levy, and A. Rubinstein; Auditors, Messrs. F. D. Owen and S. Solomon.

WIGAN.

On Sunday last a general meeting of the two Wigan Hebrew congregations was held at the Old Synagogue Chambers for the purpose of uniting them into one body. Mr. S. Schur presided. Several resolutions for the declaration of peace were read and passed. An election of officers followed with the following results:—President, Mr. A. Kresner; Vice-President, Mr. S. Tarsish; Treasurer, Mr. A. Franks; Hon. Secretary, Mr. M. Ashkinazy. A vote of thanks to Mr. S. Schur, Chairman, and to Mr. A. Kresner, President, to whom credit was given for the peaceful settlement.

WHAT THE BOERS LEFT BEHIND.

A LANCER'S LETTER.

The following interesting letter, lately received from a trooper in the 12th Royal Lancers, is interesting evidence, both that Boers know a good thing when they find it, and that they have sometimes had to make off and leave behind what they would not only miss themselves, but afford valuable aid and comfort to the Soldiers of the Queen. The letter runs as follows:—

ICH DIEN
EGYPT

"*Reserve Squadron,*
"*12th Royal Lancers,*
"*Colchester.*

"Gentlemen,—I have great pleasure in forwarding you the facts of a little incident which occurred to me personally during the recent operations in South Africa.

"On the 15th February last, under Lord Roberts and General French, we surprised and captured the Boer laager at Klip Drift. I was one of the first to cross the Drift, and I noticed a portmanteau in the laager which the Boers had left behind in their flight. It was open, and on my examining the contents I found six small packages, which I opened and found to be bottles of your famous Dr. Williams' pink pills for pale people. I distributed them amongst my chums, and every-one informed me that they derived great benefit from them.

"I have just rejoined the Reserve Squadron of my regiment after a sick furlough, and there are many others here who can testify to the accuracy of my statement.

"You can make whatever use you like of this, as under the circumstances I think it right to acquaint you of the facts.—Yours faithfully,

(Signed) "J. Larkin, Trooper, 12th Royal Lancers."

It may not be generally known that the well-known pills have for a long time enjoyed a considerable sale in South Africa, and that before the war the Transvaalers and Free Staters were appreciative buyers of them. In the isolated life of a community like the Boers, a thoroughly safe and always effective household remedy is sure to be appreciated, and in point of fact there was hardly a Boer homestead where Dr. Williams' pink pills were not to be found. The stoppage of supplies, due to the war, is stated to have been a fruitful cause of grumbling in Boer families, and in one report of the temporary occupation of Aliwal North by the enemy there is an amusing account of the rush of the burghers from the commando to the shop of a druggist, where an enamelled iron sign showed that Dr. Williams' pink pills were obtainable. The entire stock was speedily purchased or commandeered, and the druggist was so pestered by late arrivals for further supplies of the pills that he was obliged to close his doors altogether.

Among our own gallant soldiers at the front, Dr. Williams' pink pills have likewise been oft-times a sheet anchor during the times of exhaustion and exposure demanded by the operations of the war. The value of the pills in building up strength and counteracting impoverishment of the blood (thus staving off rheumatism and safeguarding the system against fever) is well-known in the British Army. Sufferers from rheumatism, sciatica, anaemia and nervous complaints at home will do well to take a hint from "Mr. Atkins," who, in his hard service and on his small pay, may be trusted to have found out the thing to do him the most good for the money!—[Advt.]

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COMPANY'S DISTRICT AGENT,
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GROCERS, CHEESEFACTORS AND OIL MERCHANTS
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ZEBRA Grate Polish
No Hard Work.

Chevras and Friendly Societies.

◆

Stepney Orthodox Synagogue.—The annual general meeting of this synagogue, held at Paragon Mansions, Stepney Green, took place on Sunday last; Mr. H. Bronkhorst, the President, in the chair. The balance sheet for the past year was adopted. The following members were re-elected as honorary officers: President, Mr. H. Bronkhorst; Wardens, Messrs. T. Price and A Miller; Treasurer, Mr. M. Cohen; Trustees, Messrs. A. Miller, L. Abrahams, and L. Cohen; Auditors, Messrs. M. Freedman and J. A. Sternheim; Committee, Messrs. I. Benjamin, S. Brander, J. Fineberg, A. Brooks, and M. Levy; Honorary Secretary, Mr. M. J. Zimmerman. Mr. T. Price, the Senior Warden, kindly presented to the synagogue at the meeting a beautifully-written Megilla Esther, in a case. A vote of thanks was passed to Messrs. M. Lazarus and B Coster for the able manner in which they had carried out the services on the High Festivals.

B'noth Zion Association.—An extremely crowded meeting of the B'noth Zion Association was held at the Cannon Street Road Synagogue Hall, Commercial Road, on Sunday last; Miss Malach (a member of the Committee), presided. A Share Club (Jewish Colonial Trust) was formed, and 22 members enrolled themselves. The list of members in the Society is greatly increasing. It numbers already nearly 400 (ladies only.)

"Knights of Zion" Association.—Last Sunday Mr. Bernard De Haas opened a debate; Mr. Lesser (member of the Board of Management) occupied the Chair. An exciting discussion followed. Mr. Winborne moved a vote of censure upon the English Zionist Federation, but on the resolution being put to the vote it was defeated by an overwhelming majority. Cheers for Dr. Herzl and the English Zionist Federation concluded the meeting.

Grand Order Shield of Abraham.—A Grand Lodge meeting was held at the "Northumberland Head," Fort Street, on Wednesday evening, October 24th. Bro. E Woolf, Grand President, and Bro. D. Felcher, Grand Vice-President, Grand Secretary, I. Ortner, Grand Recording Secretary, H. Solomon, Grand Treasurer, M. Cohen, Grand Trustees, A. Bene, H Becker, M. Ridnitsky, and Bros. N Fineberg, W. and L. Goldman, I. Freedman, A. Helman and other Brothers were given important offices. This Order has now several lodges under its care and in splendid progress. Bros. H. Solomon, E. Woolf and I. Ortner delivered speeches on the success of the Order.

Hebrew Order of Druids Frienldy Society.—A special quarterly meeting of the Gladstone Lodge No. 2 was held at the "Archer's Arms," Osborne Street, Whitechapel, on Sunday last, with Bro. H. Harris, Grand President and President of the Lodge, in the Chair, and Bro. H. Isenstein in the Vice-Chair. Bro. M. Sawyer, the Secretary, having read the balance sheet, it was adopted as read. A vote of confidence and thanks was accorded to the Secretary for the manner in which the work of the Lodge was being carried on. Bro. H. Goodman, a Bro. member of the No. 4 Lodge, being present, responded, after a vote of thanks had been recorded to him. It was decided to open the funds in January next. Great progress is being made in the Lodge, both in finance and membership.

Mock Parliament.—A meeting of the "Mock Parliament" was held on Saturday evening, when "the leader of the Government," Mr. De Haas, appealed to the House for a vote of confidence, in doing so, referred amidst cheers to the great bravery of Her Majesty's troops, who had done what no other army had ever done, travelled thousands of miles and had by their bravery maintained the traditions of the British nation. Mr. Fersht, "the leader of the Opposition," endorsed what the leader of the House had said, but regretted he could not vote for the Government.

The Maida Vale Chess Club in a match against the "Alma" Club, won 4½ games out of eight games.

South Hackney Jewish Social and Literary Society.—On Sunday evening last the inaugural concert of the session took place under the direction of Miss Regine de Winter. Mr. J. Bernberg presided. An excellent programme was provided, in which the following ladies and gentlemen took part: Misses Maud Evans and Dorothy Forden, and Messrs. Rex Clifton, H. Prenton, Fred Rome, A. Elliston Webb, and Charles de Winter. Mr. J. de Winter acted as accompanist. Votes of thanks to the Organiser and to the Chairman concluded a most enjoyable evening's entertainment.

"Keep the Blood Pure and the Health of the System will Follow."—Clarke's World-famed Blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Bad Legs, Skin and Blood Diseases, Ulcers, Glandular Swellings, Blackheads, Pimples and Sores of all kinds its effects are marvellous. Thousands of wonderful cures have been effected by it. In bottles 2/9 and 11/- each of all chemists. Beware of worthless imitations and substitutes,

—Advt

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SAUCES OF ALL KINDS.
JAMS OF ALL KINDS.
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FRYING OIL, ANCHOVIES, &c., &c.

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PRIZES AND CERTIFICATES.

◆

Trinity College.—Eva Markovitch, 85, Hanbury Street (pupil of Mr. J. J. Bruske), has obtained a "specially commended" certificate for pianoforte playing.

BOARD AND RESIDENCE.

A PRIVATE JEWISH FAMILY in West Hampstead, where several languages are spoken can receive one, two or three city gentlemen in their home; moderate and inclusive terms; cheerful society; full board Saturday and Sunday; five minutes from London and North Western, Midland and Metropolitan stations; frequent 'bus to the west. Address 5,289, Jewish Chronicle office, 2, Finsbury-square, E.C.

A WIDOW LADY having a larger house than she requires would be pleased to meet with three gentlemen as only boarders; house pleasantly situated near Kilburn and Loudoun-road Stations; Atlas 'bus passes door. Address 84, Abbey-road, St. John's Wood.

A LADY having a larger house than she requires, would receive a married couple, or two ladies; near station, 'bus and tram; Ealing district. Address, 5,141, Jewish Chronicle office.

A PRIVATE FAMILY offers board and residence to a gentleman; every home comfort; tram and 'bus passes the house; terms moderate.—19, Newington-green, Mildmay-park, N.

MRS. C. JOSEPH offers superior Board and Residence; every home comfort; near 'buses and railways to all parts; highest references. For terms, which are moderate, apply to 109, Elgin-avenue, W.

APARTMENTS TO LET.—Superior furnished dining, drawing, and bedrooms; will let whole or separately; good cooking and attendance, or board-residence arranged; private family; within four minutes walk of rail or 'bus. 93, Brondesbury-villas, Kilburn, N.W.

BEDROOM, with use of Sitting Room; board as desired, in quiet house close to Canonbury Station. Address 5,487, Jewish Chronicle office.

BOARD and residence, partial, during the week; full Saturday and Sunday, offered in a superior house to ladies or gentlemen engaged during the day; bath hot and cold; cycle accommodation; excellent cooking; easy access to all parts; moderate terms.—87, Brondesbury-villas, Kilburn.

COMFORTABLE HOME offered to ladies or gentlemen; late dinner; bath (hot and cold); close to 'bus and train; terms moderate.—42, Oxford-road, Kilburn.

COMFORTABLE HOME offered to one or two gentlemen in an English family, with or without board; close to Canonbury and Mildmay Park Stations; terms moderate and inclusive. Address, 5,380, Jewish Chronicle office.

COMFORTABLE HOME in high-class Jewish family, with partial board is offered to one or two gentlemen; hot and cold bath; every home comfort; best part of Dalston; terms moderate. Address 5,463, Jewish Chronicle office.

LARGE BEDROOMS on first and second floor vacant; good cuisine; moderate terms. Apply Proprietress, 2, Warrington-crescent, Maida-vale, W.

FURNISHED APARTMENTS for either sex; bath, hot and cold; near tram and Dalston Junction; board if required by a professional cook; moderate terms.—L. L., 46, Sandringham-road, N.E.

SUPERIOR APARTMENTS, board if desired. Apply, by letter, Bee, c/o Jelpke's, High-road, Kilburn, N.W.

20 GROSVENOR ROAD, CANONBURY, N.—Board (or partial) and Residence with every home comfort; young and musical society; bath (hot and cold); close to 'bus and rail; terms moderate.

26 BIRCHINGTON ROAD, KILBURN (near High-road).—Board and residence, with every home comfort; late dinners; bath (hot and cold); commodious bedrooms. Terms moderate and inclusive.

36 BRONDESBURY-ROAD.—Private boarding house, replete with every home comfort; large well furnished rooms; excellent cuisine; terms moderate and inclusive.

BOARD AND RESIDENCE.

43 CLIFTON GARDENS, MAIDA VALE—Board and Residence for ladies and gentlemen, or suites of rooms, with or without board. All applications for Simion House, Folkestone, will receive prompt attention at the above address.

55 BERESFORD ROAD, CANONBURY, N.—Board-Residence for two or three gentleman; late dinners; bath (hot and cold); musical society; two minutes to station, city, and bus to all West-end theatres; terms moderate.

56 BELSIZE-PARK-GARDENS, HAMPSTEAD.—First class Boarding House, spacious, handsomely furnished rooms; excellent cuisine; terms moderate.—The Misses Somers.

65 SHIRLAND GARDENS, corner of Sutherland Avenue, W.—Board and residence; large well furnished first floor room, also one on ground floor vacant; fitted bath-room, hot and cold; late dinner; very comfortable home; omnibuses to the City and West End pass the door.

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For Ladies and Gentlemen; First-class table and all home comforts. Atlas 'bus passes door. 5 minutes from Kilburn Station. Terms moderate and inclusive.—

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WANTED for a lady slightly mentally afflicted a good HOME in a Jewish family where she would be kept under control; country preferred; state terms. Address, 5,543, Jewish Chronicle office, 2, Finsbury-square, E.C.

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